

THE  
EIGHTY-SEVENTH



OF THE

# London Missionary Society

FOR THE YEAR ENDING MAY 1ST,

1881.

WITH STATISTICAL TABLES,

LIST OF THE SOCIETY'S MISSIONARIES,

AND

A COMPLETE STATEMENT OF ACCOUNTS.



LONDON:  
PRINTED BY YATES AND ALEXANDER,  
LONSDALE BUILDINGS, CHANCERY LANE, W.C.



## IV.—MISSIONARIES AND STATIONS IN TRAVANCORE.

**NAGERCOIL.**—James Duthie (*m*), 1856; W. Lee (*m*), 1864; Native Pastors, V. Arumeinayagam, 1867, Myladie; V. Solomon, 1879, Agasteespuram; C. Samuel, 1879, Zionpuram; J. Nathaniel, 1879, Santhapuram; C. Sathianathan, 1879, Nagercoil.

**TITTUVILEI.**—Native Missionary Pastor, C. Yesudian, 1866.

**NEYOOR.**—T. S. Thomson, M.D. (*m*), 1872; I. H. Hacker (*m*), 1877; Native Pastors; A. Arumeinayagam, 1867, Attoor; P. Yacob, 1879, Devikodu; B. Manasseh, 1879, Kadamaleikunnnoo.

**PAREYCHALEY.**—J. Emlyn (*m*), 1867; Native Pastors, William Fletcher, 1867; Joseph Kamalam, 1867; G. Sattianathan, 1880, Amaravila.

**TREVANDRUM.**—Samuel Mateer, F.L.S. (*m*), 1858\*; F. Wilkinson, 1859; Native Pastors, Anbudian Devalam, 1872; Joseph Seileyam, 1879, Neyattankara.

**QUILON.**—Joshua Knowles, 1880.

**TOTAL.**—Eight English Missionaries; Fourteen Ordained Native Pastors.

\* In England.

STATIONS AND OUT-STATIONS.	When begun.	English Missionaries.	Nat. Ordained Ministers.	Native Preachers.	Church Members.	Native Adherents.	SCHOOLS.						Contributions.
							Boys.			Girls.			
							Schools.	Scholars.	Fees.	Schools.	Scholars.	Fees.	
NAGERCOIL .. .. .	1809	2	5	35	1155	9169	50	2281	£ s. d. ..	6	777 ..	566 10 11	
Sixty-four Out-stations .. .. .	1866												1
TITTUVILEI .. .. .	1828	2	3	46	854	8836	37	2368 ..	4	538 ..	271 9 3		
Twelve Out-stations .. .. .	1845											1	3
NEYOOR .. .. .	1838	2	2	16	516	4868	18	514 ..	2	175 ..	155 4 6		
Sixty Out-stations .. .. .	1821											1	..
PAREYCHALEY .. .. .	..	8	14	165	3655	59337	162	7716 ..	17	1851 ..	1310 8 1		
Seventy-five Out-stations .. .. .	..												
TREVANDRUM .. .. .	..												
Thirty-nine Out-stations .. .. .	..												
QUILON .. .. .	..												
Eight Out-stations .. .. .	..												
TOTALS .. .. .	..												

# GENERAL SUMMARY.

STATIONS AND OUT-STATIONS.	English Missionaries.	Native Ordained Ministers.	Native Preachers.	Church Members.	Native Adherents.	SCHOOLS.						LOCAL CONTRIBUTIONS.						
						BOYS.			GIRLS.									
						Schools.	Scho- lars.	Fees.	Schools.	Scho- lars.	Fees.							
						£	s.	d.			£	s.	d.					
1. CHINA . . . . .	21	6	48	2482	845	10	390	0	12	6	8	275	..	..	1255	12	2	
2. NORTH INDIA . .	15	4	19	456	1775	34	3176	1951	5	6	24	843	108	17	5	1432	11	8
3. SOUTH INDIA . .	22	10	52	890	10190	64	3514	1718	17	7	44	1278	25	18	11	616	10	4
4. TRAVANCORE . . .	8	14	165	3655	39337	162	7716	..	..	..	17	1851	..	..	..	1310	8	0
5. MADAGASCAR . . .	27	64	4134	71585	244197	862	43968	817	19	3	..	..	..	..	..	3146	8	9
6. AFRICA . . . . .	22	..	31	1284	2280	10	491	24	0	0	..	141	18	0	0	573	0	8
7. WEST INDIES . . .	3	..	21	2601	5280	15	916	112	10	4	..	728	89	14	9	979	11	8
8. POLYNESIA . . .	21	267	209	9521	39804	229	6785	..	..	..	228	5884	..	..	..	4603	8	6
TOTALS . . . . .	139	365	4679	92474	343708	1386	66956	4625	5	2	321	11000	242	11	1	13917	11	9

Local Contributions.. 13,917 11 9  
School Fees (Boys).. 4,625 5 2  
Do. (Girls) 242 11 1  
TOTALS 14,785 8 0

THE  
EIGHTY-EIGHTH REPORT  
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yet these men fortunately escape many of the dangerous vices to which self-relying humanity is liable, simply because they are unconsciously guided by that Divine influence in society which theoretically they ignore. They cultivate, if not for the sake of the next, at least for the sake of the present life, the virtues of chastity, honesty, veracity, benevolence, and philanthropy, and keep their carnal propensities under habitual control. Such is not the case in our country. Those who renounce Hindooism, and become unbelievers, wildly run away beyond the reach of all moral discipline and fall into unbridled vicious indulgences. We have hardly anything like educated public opinion outside the pale of Hindoo society. Heterodoxy has no code of morals, no system of discipline. Whoever, therefore, renounces Hindooism seems to feel that he is at liberty to do anything, and is amenable to no moral tribunal, earthly or unearthly. His own will is his only law, and to that he subordinates everything else. Sudden enfranchisement from the bondage of national religion leads to unbounded licence of thought and action, and the reaction from the slavery of ages is uncontrolled recklessness. The Hindoo heretic sees no *via media* between orthodoxy and irreligion, and plunges, head foremost, into habits of dissipation, carnality, and dishonesty. Unbelief acts on the lower propensities of the mind and stimulates them. Where there is no fear of social or religious discipline, the heart naturally runs into vicious excesses. Our unbelieving countrymen defy both God and their parents and also the opinion of their neighbours, and think that their infidelity is a sufficient plea for all their immoralities." (Sept. 3rd, 1873.)

The complaint is becoming loud and general that a large number of those who have been trained in Government schools have cast off all fear, all belief, all morality.

Under these circumstances it would indeed be infatuation for missionary societies to restrict their efforts for the higher education of the young men of India. The religious future of the country depends, humanly speaking, upon the attitude taken towards religion by the educated classes. If the teaching of morality be banished from the schools, degradation deeper than has ever been known before will inevitably follow. If the truths of Christianity are systematically instilled into the minds of the young while they receive instruction in other branches of knowledge, they will become wiser and better men as well as good scholars, and will be in a position to appreciate the claims of Christ on the conscience and the heart.

The indirect influence exerted on Hindoo society by maintaining such institutions in connection with missionary operations may be inferred from the following statement by the Rev. J. Duthie, of Nagercoil, respecting the school of which he has the responsible charge:—

"In this respect it is of great and growing interest. As in former times now, it is a powerful elevating agency affecting the whole of our mission as a branch of the work essential to the symmetry and completeness of our operations. Evidence of the influence of the Institution is seen in all parts of our field—in the band of native pastors, evangelists, catechists, and schoolmasters who have been trained here, to which may be added an influential, if not a numerous, list of native gentlemen, educated in the institution, who have held, or are now holding, high offices in the Government; as, for example, Mr. N. Nanoo Pillay, late Prime Minister of the

State, a distinguished pupil of the Rev. Charles Miller, first principal of the seminary, and also Mr. Rama Row, trained by my predecessor, Rev. J. O. Whitehouse, who is acting as Prime Minister in room of Hon. V. Ramiengar, a position which his high reputation for integrity and ability entitles him to hold."

And the Rev. J. Smith, of Belgaum, who also superintends an institution of a similar kind, expresses his feeling about the value of such work in very distinct terms.

"Our *raison d'être* is the dissemination of a knowledge of the facts of the history of Christ, and of the doctrines which are their natural outcome; and we rejoice in our success in the secular department, because it gives us an enlarged opportunity of imparting Christian instruction and exerting a Christian influence.

"The preacher of the Gospel in the vernaculars of India may reach large numbers of the lower and uneducated portion of the Hindoo community, but the higher and educated classes are scarcely touched; so that these, with the exception of those of them who have been trained in missionary institutions, are almost entirely uninformed or misinformed with respect to the character and work of Christ, and generally violently prejudiced against Him and His holy religion.

"How important it is, then, that the youth of India should be taught who Jesus Christ really is; that they should be made acquainted with His deeds, His words, His purity, and His love; that they should know why He lived and why He died, and on what grounds He claimed their obedience—this they are taught in our mission schools.

"The number of those who are brought to decision for Christ in our schools is, it must be confessed, small; yet the diffusion of correct opinions concerning Him and His salvation must favourably affect the national thought, and tend to prepare the way for the general acceptance of the Christian faith which we all confidently expect in the future."

And the Rev. T. Haines, of Bellary, in reporting on the condition of the Wardlaw Institution in that town, says:—

"While the boys have made progress in their secular studies, we trust that the Scripture lessons have not been in vain. Every class in the Institution, without exception, has received instruction in the Old and the New Testament, and many of the boys manifest a good acquaintance with the Bible. Indeed, they know far more about the Christian religion than they do about their own. From their answers and their written papers it is evident that they know Old Testament history and the Gospel narrative well, and can explain clearly the saving truths of Christianity; but, in regard to their own religion, they are ignorant, and, when questioned, a usual answer is, 'Our elders know.' We hope that this knowledge of the truth will lead to something deeper—to a trust in Christ as the Way, the Truth, and the Life."

While education has received a fair share of attention, the proclamation of the Gospel to the masses has constantly been kept in view as the great object for which your missionaries have gone to India. The immediate effect produced by preaching is often small in India, as it is in England; but sometimes the preacher is encouraged by illustrations of the promise, "Cast thy bread upon the waters, and thou shalt find"

the catechists, the missionary is able, on such evangelistic tours, to come into close contact with a large number of persons, and to make known Christ to those who are far from any place of settled Christian work. He is also able thus gradually to extend the area of his influence, if he has the means to do so, by establishing catechists at suitable points throughout the district.

The Rev. J. G. Hawker, of Belgaum, has devoted a large amount of time during the past year to this special work. He says :—

“Among the advantages in its favour, the following may be mentioned :—The whole population of a given area comes under the influence of the truth, and thus preparation is made for mass movements. The fact of our taking the trouble to visit small out-of-the-way places produces a favourable impression in the minds of the inhabitants ; and astonishment and pleasure accumulate when it is found that we are visiting *every* village. We can teach the people the great fundamental truths of the Gospel in our own way without interruption or captious disputation, which it is not always easy to do in the large towns. We can reach a fair proportion of the female part of the population. Often, while I am preaching to the men in the streets, I see women slipping into neighbouring houses ; and sometimes they make remarks, or ask questions, from their hidden places of hearing. In the villages we meet the people who are most open to receive the truth. They are not so thoroughly possessed with the spirit of lying as those in the towns often seem to be, and have less interest in upholding idolatry. They listen to the Gospel usually with pleasure, and sometimes earnest desires to enjoy its advantages are expressed. Not unfrequently, however, the people are discouraged from making any effort to obtain the coveted joy by their ignorance, and by the helplessness which they feel in the presence of old habits and connections. Still, in some instances considerable pains were taken to learn the name of Jesus, the hearers repeating it several times aloud in order to remember it ; and, in one case, an old man called back the colporteur who accompanied me to repeat again the name, which he had been unable to remember, even until we were out of sight of the village.”

The Rev. I. H. Hacker, of Neyoor, also lays great stress upon such evangelistic effort.

“I could wish that we had more direct agency for this special work. The field for this labour is immense, and in some places whitening for <sup>the</sup> harvest. It is encouraging to know that in sixty small centres, stretching over an area of nearly forty miles, there are some little lights twinkling in the heathen darkness. All the agents spend one day in every week in this distinct work. Thousands of tracts are distributed, and in various ways the silent influence of Christian truth is permeating our neighbourhood. Our teachers are listened to with respect, where formerly they met with violent opposition. The idea of what were called low caste people teaching Divine truth, which at one time was such an abomination to the orthodox Hindoo, is now becoming familiar. It is not an unfrequent sight now to see one of our Christian teachers talking about the highest truths to members of the so-called higher castes.”

The value of the services rendered by the native catechists

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**TOTAL.**—Eight English Missionaries; Fourteen Ordained Pastors.

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							Boys.			Girls.			
							Schools.	Scholars.	Fees.	Schools.	Scholars.	Fees.	
NAGERCOIL .. .. .	1809	2	5	33	1231	9592	50	2227	£ s. d.	6	806	..	521
Sixty-six Out-stations..	1866								102 10 3				
TITTUVILEL .. .. .	1866	..	1	10	205	1877	11	558	..	..	90	..	81
Twelve Out-stations ..	1828								..				
NEYOOR .. .. .	1828	2	3	46	886	9156	40	2651	53 4 0	6	584	2 2 0	243
Sixty Out-stations ..	1845								..				
PAREYCHALEY .. .. .	1845	1	3	51	870	13938	55	2038	..	3	465	..	160
Seventy-three Out-stations	1838								..				
TREVANDRUM .. .. .	1838	2	2	17	569	5021	19	576	..	2	208	..	132
Forty Out-stations..	1821								..				
QUILON .. .. .	1821	1	..	6	127	869	5	143	..	1	36	..	29
Eight Out-stations ..	..								..				
TOTALS .. .. .	8	14	163	3888	40453	180	8193	155 14 3	18	2188	2 2 0	1168	

# GENERAL SUMMARY.

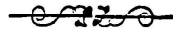
STATIONS AND OUT-STATIONS.	SCHOOLS.											LOCAL CONTRIBUTIONS.
	English Missionaries.	Native Ordained Ministers.	Native Preachers.	Church Members.	Native Adherents.	BOYS.			GIRLS.			
						Schools.	Scho- lars.	Fees.	Schools.	Scho- lars.	Fees.	
1. CHINA . . . . .	21	5	64	2710	919	13	467	£ 9 7 6	10	527	£ .. ..	£ s. d. 1139 6 5
2. NORTH INDIA . . . . .	16	4	19	408	1607	34	2748	1756 0 0	22	855	93 13 7	1373 17 8
3. SOUTH INDIA . . . . .	24	10	61	914	11060	72	3670	1609 15 9	52	1424	45 16 9	1064 2 0
4. TRAVANCORE . . . . .	8	14	163	3888	40453	180	8193	155 14 3	18	2188	2 2 0	1168 6 6
5. MADAGASCAR . . . . .	28	64	4134	71585	244197	862	43968	.. ..	..	..	.. ..	4000 0 0
6. AFRICA . . . . .	21	..	28	3033	3611	33	1882	204 6 5	..	193	.. ..	1375 10 8
7. WEST INDIES . . . . .	3	..	26	2727	5990	20	896	90 13 4	3	729	73 15 6	1774 18 9
8. POLYNESIA . . . . .	21	272	331	14117	35567	244	7594	.. ..	226	6835	.. ..	4378 4 1
TOTALS . . . . .	142	35	Contributions.. Fees (Boys).. Do.	30329	..	1458	69418	3825 17 3	331	12751	215 7 10	16274 6 1

Local (Schoo- Pasto-  
Contributions.. 16,274 6 1  
Fees (Boys).. 3,825 17 3  
Do. 215 7 10



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district of which Berhampore is the centre, and for which the London Missionary Society has been responsible for sixty-three years, is, when understood, enough to bring missionaries, directors, and churches to their knees in imploring petitions to the Lord of the harvest to send forth more labourers. In that district, besides Berhampore with nearly thirty thousand inhabitants, and Moorshedabad with nearly fifty thousand, there are two towns with over 10,000, two with over 5,000, ten with over 3,000, fifteen with over 2,000, 148 villages with over 1,000, 547 with over 500, 1,373 with over 200, and 1,654 with less than 200 inhabitants. Thus for over a million of people, dwelling in 3,753 villages, the London Missionary Society has had sole responsibility for more than half-a-century."

Such statements may be greatly multiplied in reference to other districts in India. In view of such facts, and of the urgent need of an increased number of suitable agents to occupy the wide fields of heathendom in India open to missionary effort, the Directors, in the early part of last year, resolved to employ, as ordained Evangelists, native Christians of tried character, and qualified by education and experience to engage in the enlightenment of their fellow-countrymen. Acting on this resolution the South India District Committee of the Society, in January last, ordained to this branch of service three native brethren, whom they knew well, and approved, and who are now carrying on Evangelistic work in the districts of Bangalore, Bellary, and Tripatoor respectively.

But it may be confidently affirmed that the Statistical Tables by no means show all the religious results of Christian work in India. Under the surface of an idolatrous appearance there are often deep heart-workings, firm convictions of the truth of Christianity, and holy aspirations after a true Christian life, the existence of which is often little suspected even by those who have been mainly instrumental in their production. Every missionary knows that there is a broad underlying stratum of Christian result in India which is prevented from coming to the light of public profession by the hard conditions of Hindoo society. A touching illustration of this is given in a letter from the Rev. I. H. Hacker, of NEYOOR, in Travancore, who writes:—

"An old Sudra man, whom the people called the Pattaray Thumby, lived at Pattaray about two miles west of Colachel, near the seashore. He was much esteemed by all the people. He died about a fortnight ago. For many years he had been under the influence of the truth, but he had never had the moral courage to come out boldly for Christ. However, on his deathbed his last words were, 'Santhosham! Santhosham!' (joy! joy!). 'Oh, Jesus Christ!' The friends were astonished, and when, a few days after, I went down with Dr. Thomson to see the family, they all confessed how amazed they were to hear these words. It is very touching to feel that the old man died with some real expression of hope and confidence in Christ; and I believe there are many who have a faith in Him, but they fear the people."

The Rev. J. R. Bacon, the senior missionary in the large district of CUDDAPAH, in Southern India, refers, in his report, to

Bible upon the minds of many who, as yet, stand outside the circle of the native Christian community. He writes :—

“The influence of the Bible is yearly gaining ground. Some do not hesitate to avow their convictions. The following are illustrations :—One day while conversing with a young Hindoo, who is a constant reader of the Bible, he said, ‘I feel fully convinced that the Christian religion is the true one ; although I do not profess it, you should regard me as a Christian at heart.’ On another occasion, when recommending the Bible to some of my educated countrymen as the true Veda, they said ‘We are not strangers to its teaching. It is only the ignorant who argue against it. To the thoughtful it contains invaluable truth. We feel that we are not able to act up to its moral standard. If we try to do so we cannot get on in the world.’ The temporal sacrifices involved prevent many from making a public profession of Christianity. Although caste prejudices have a strong hold on the people, it is encouraging to know that they are being gradually undermined by the teaching of the Word of God, and by the advance of education.”

The work of the Rev. E. P. Rice is chiefly in the country around Bangalore, respecting which he supplies interesting details. His experience, and his expectations are given in the following passage from his report :—

“Speaking of the *district work* in general, we have abundant evidence of continued improvement in public opinion respecting Christ and Christianity. Those who once were bitter enemies of the Gospel, and who took every opportunity to malign the preachers, are now friendly and sympathetic, and invite others to listen to our teaching. Those whose thoughts on things religious were a few years ago made up principally of absurd Puranic legends of gods and goddesses in the form of grotesque monsters disporting themselves like very indifferent men and women, seem to have forgotten these stories, like a dream at daybreak, and make sober enquiries about sin and salvation. Some are intelligently studying the Bible. Others who recently were quite worldly and careless have been roused to serious thought, and will patiently listen to lengthy expositions of the truth, and earnest calls to repentance, with every mark on their countenances of earnest and rapt attention. A few are discussing the duty of identifying themselves with the Christian Church. Although as yet it has not been given to us to show much in reaping, I think the harvest cannot be far distant. I can say with confidence that never have I known greater promise of an early ingathering of Christian fruit in this district than at the present moment.”

While, among the native Christians in India, there have been some very striking instances of aggressiveness for Christ, and many, in a more public manner, and others, by quiet and less visible means, have sought to lead their neighbours to forsake the paths of error and enter on the way of life in Christ, such action has been exceptional. A recognition of the duty of personal effort among others for Christ's sake has not generally shown itself in a practical form among native church members, and thus this Christian service has been too much left to an appointed and paid native agency. In such circumstances, it is very pleasing to find aggressive movements going on in some Christian circles in India. The Rev. B. Manasseh, the native pastor at

one of the out-stations in the NEYOOR district in Travancore, in his report thus refers to earnest and prayerful evangelistic work carried on by Christian women of his congregation, with evident tokens of the Divine blessing :—

“Some Christian women of Kadamalekunnun congregation have voluntarily been at work amongst the heathen this year. They were very diligent in going together on Sunday afternoons to heathen villages near, to speak about Christ, especially to heathen women. They always begin the work by seeking the Divine blessing, and then go forth. Many heathen women who never heard of Christ were thus made to know of the way of salvation. The Christian women, though they have received reproaches, and opposition in some cases, are not ashamed of Christ, but cheerfully and hopefully continue their effort. On one occasion they visited the house of a rich man ; the people were astonished to find them coming there, and their surprise was greater when they heard them tell the story of Christ. The women received them kindly and listened to them attentively. But are there converts to Christianity by the labours of these women ? I can gladly answer, ‘Yes.’ Four women during the year have left heathenism and attend regularly at the chapel. One of them is so earnest that she accompanies the Christian women to induce others to become Christians. May God encourage them in this glorious work, and bless them in their labours.”

While bearing testimony to the progress and spiritual life in the churches in the villages around CUDDAPAH, Mr. Bacon makes special reference to the Christian aggressiveness of godly women among the Church members as follows :—

“Twenty-two persons have been admitted into Church membership, and one hundred and ninety-seven have been baptized. With one exception, none of the members have caused us any anxiety. A spirit of love, and a desire to live up to their profession, is evident amongst them, and it is always with a feeling of holy joy that we sit down together at the Lord’s Table. We would especially mention the women, who often give clear testimony to their faith before their heathen sisters.”

These are very hopeful signs.

Much valuable preparatory Christian work is being carried on by missionary societies in high schools, though at present with but limited visible result. For many urgent social reasons, the spiritual effects of effort in this department are often carefully concealed, if not persistently repressed. But now and again the anxious troubled spirit of a pupil unburdens itself to his teacher in the private personal intercourse which the Missionary seeks to maintain, and then the servant of Christ, who watches for souls, finds high encouragement, and goes on his way with a refreshed spirit. The Rev. W. E. Richards has only recently entered on missionary life in MADRAS, where he is carrying on work in this department with a clear recognition of its chief object, and of the vantage-ground he is occupying for exerting a life-long influence over the minds and hearts of high-class youths, and for

broad, and promises, to prayerful effort, an abundance of gratifying results.

The statistics of missions in India, recently published, show a very decided progress in the Society's work in this department during the decade ending 1881. They give the following figures :—

<i>London Missionary Society, India. Female Mission.</i>							
Pupils—	1851		1861		1871		1881
Day .....	1,629	.....	2,307	.....	2,840	.....	4,759
Boarding... ..	514	.....	604	.....	—	.....	435
Zenana .....	—	.....	—	.....	97	.....	610
	<hr/>		<hr/>		<hr/>		<hr/>
	2,143	.....	2,911	.....	2,937	.....	5,804

Thus, while the total number of pupils in 1871 was 2,937, of which 97 were in Zenanas, the total in 1881 was 5,804, including 610 Zenana pupils. Well may those who are bearing the burden and heat of the day of toil, and those in Britain and elsewhere who sympathise with and aid them, thank God and take courage.

An important addition to the means for carrying on the work in and around CALCUTTA has been made by the opening, in May last, of the new training and Zenana home, which, in the last Report, was referred to as near completion. The use for which the building is designed is threefold—to provide a residence for teachers of the Society's girls' schools, and for Zenana visitors ; to secure accommodation for a normal class of girls in training for educational work ; and to furnish a residence for the Society's lady missionaries. The maintenance of this commodious building, with the various forms of useful work connected with it, will involve a considerable increase of expenditure, in meeting which the Directors and the Ladies' Committee seek the aid of all friends of true Christian progress.

The Rev. E. Lewis, whose wide itineration, carried on for many years in the BELLARY district in South India, has given him ample opportunities for forming an opinion on the value of Female Missions, in his report for the past year, writes :—

“ There is hardly any branch of our mission work more important at the present time than this, and none of greater interest. There is no doubt that the ignorance and superstition of the women are the greatest present hindrances to the spread of Christianity and civilisation in India. Yet it is very evident that there is no insuperable obstacle in the way of reaching the women, even of the best families, if we only have fitting agents. Gnyanakshamma has proved herself well qualified for her work. Her loving, Christian spirit, her bright and cheerful manner, her enthusiasm in her work, and her love for the people, ensure for her a ready welcome wherever she may go. She is constantly receiving invitations to new homes, and a discussion often arises amongst the women as to who is entitled to the next visit.”

The following extract will be read with especial and painful interest, as coming from one whose day of earthly labour closed

in November last. The late Mrs. Emlyn, of PAREYCHALEY, in Travancore, was a devoted labourer in the cause of Female Missions, and, in her own quiet and thoughtful way, notwithstanding feeble health, exerted a very valuable influence in a large country district. She writes :—

“My work is indeed no trifling one, either in amount or importance. It lies mainly among our nominally Christian women. In order to the life and growth of the Christian Church, the mothers should be helpers, not hinderers. First among the means of elevating them I must place the boarding school. As the girls are maintained by us, they are allowed to stay much longer at school—generally until they are sixteen years old—and so can be taken on much farther in all useful knowledge. Their minds are strengthened and expanded ; they become accustomed to think about other matters than the daily household task or the village gossip, and become for their whole lives more intelligent women. On visiting our congregations, we have often distinguished women who had been thus educated simply by their look of intelligence. While with us, there is the opportunity of substituting notions of true Christian modesty and decency for that absence of the one and counterfeit of the other, which naturally prevail in a heathen land. There are many superstitious notions which can only be successfully combated by women, and by women from among themselves.

“Many of the girls, on leaving the school, are employed as embroidery workers ; which is an advantage to them in many ways besides the pay, and which keeps me in constant intercourse with them. Lately, two former day-scholars have bought Bibles with their first earnings as embroidery workers.

“In the hope of rousing our Christian women to a stronger sense of their responsibilities to their own souls and to others, and in the hope of drawing down an increased measure of the Holy Spirit's influences, I have lately formed a ‘Women's Prayer Association.’ My hope was to write an address monthly which might be read in the different meetings, but want of health and strength has hitherto prevented this.”

Those who know the nature and extent of the restrictions of caste in India, and the obstacles it places in the way of the Christian worker, will appreciate the remarkable progress and change to which the following extract from Mrs. Baylis Thomson's report of work in the NEYOOR district in Travancore refers. Readers will also recognise the value of the services rendered by native Bible-women :—

“The Bible-women, Paripooranum and Rebecca, render valuable assistance at the time of sickness. Some adults have been taught to read, but for this they have little time. Lately Paripooranum attended a Brahmin woman at the time of her confinement. They kept her five days at their own house, and parted with her with much regret. During that time the Brahmin women would come round her, and, kneeling, join with her in hearing prayer. This is the woman who, but three years ago, was angrily sent out of the Brahmin street at Eraneel, and, but for my presence, would have been roughly handled.

“The Bible-women often express to me their astonishment and joy at the difference with which they are welcomed now in comparison with former years.”

In his report of the mission on TUTUILA, one of the Samoan

## IV.—MISSIONARIES AND STATIONS IN TRAVANCORE.

**NAGERCOIL.**—James Duthie (*m*), 1856; W. Lee (*m*), 1864; Miss Duthie, 1883; Native Pastors, V. Arumeinayagam, 1867, Myladie; V. Solomon, 1879, Agasteespuram; C. Samuel, 1879, Zionpuram; J. Nathaniel, 1879, Santhapuram; C. Saththianathan, 1879, Nagercoil.

**TITTUVILEI.**—Native Missionary Pastor, C. Yesudian, 1866.

**NEYOOR.**—T. S. Thomson, L.R.C.P., L.R.C.S., Ed. (*m*), 1872; I. H. Hacker (*m*), 1877; Native Pastors, A. Arumeinayagam, 1867, Attoor; P. Yacob, 1879, Devikodu; B. Manasseh, 1879, Kadamaleikunnoo.

**PAREYCHALEY.**—J. Emlyn, 1867; Native Pastors, William Fletcher, 1867; Joseph Kamalam, 1867; G. Sattianathan, 1880, Amaravila.

**TREVANDRUM.**—Samuel Mateer, F.L.S. (*m*), 1858\*; Native Pastors Anbudian Devalam, 1872; Joseph Seileyam, 1879, Neyattankara.

**QUILON.**—Joshua Knowles, (*m*), 1880.

**TOTAL.**—Seven English Missionaries; One Female Missionary; Fourteen Ordained Native Pastors.

\* In England.

STATIONS AND OUT-STATIONS.	When begun.	English Missionaries.	Nat. Ordained Ministers.	Native Preachers.	Church Members.	Native Adherents.	SCHOOLS.						Local Contributions.
							Boys.			Girls.			
							Schools.	Scholars.	Fees.	Schools.	Scholars.	Fees.	
NAGERCOIL .. .. .	1809	2	5	33	1257	9643	51	2286	£ s. d.	6	829	..	£ s. d.
Sixty-four Out-stations ..	..												
TITTUVILEI .. .. .	1866	..	1	10	207	1897	16	543	..	4	200	..	110 0 6
Thirteen Out-stations ..	..												
NEYOOR .. .. .	1828	2	3	44	949	9411	39	2659	..	6	602	..	197 2 6
Sixty Out-stations ..	..												
PAREYCHALEY .. .. .	1845	1	3	47	924	13886	49	1954	..	4	417	..	24 4 0
Sixty-five Out-stations ..	..												
TREVANDRUM .. .. .	1838	1	2	19	656	5499	21	674	..	2	271	..	158 14 10
Forty-two Out-stations ..	..												
QUILON .. .. .	1821	1	..	8	131	1011	7	205	..	1	56	..	24 4 0
Nine Out-stations ..	..												
TOTALS .. .. .	..	7	14	161	4124	41347	183	8321	..	23	2375	..	1059 5 3

# GENERAL SUMMARY.

STATIONS AND OUT-STATIONS.	SCHOOLS.										LOCAL CONTRIBUTIONS.	
	English Missionaries.	Native Ordained Ministers.	Native Preachers.	Church Members.	Native Adherents.	BOYS.			GIRLS.			
						Schools.	Scho- lars.	Fees. £ s. d.	Schools.	Scho- lars.		Feer. £ s. d.
1. CHINA . . . . .	23	5	56	2073	893	12	412	10 8 4	8	414	.. ..	£ s. d. 879 12 5
2. NORTH INDIA . . . . .	16	8	21	432	1649	19	2204	1859 14 9	20	634	111 6 5	1376 3 10
3. SOUTH INDIA . . . . .	25	13	72	1074	12413	80	3995	1784 10 1	50	1331	16 1 3	848 2 2
4. TRAVANCORE . . . . .	7	14	161	4124	41347	183	8321	.. ..	23	2375	.. ..	1059 5 3
5. MADAGASCAR . . . . .	31	69	3663	62768	200473	803	71411	790 4 9	..	..	.. ..	2904 2 9
6. AFRICA . . . . .	26	..	20	1229	3107	16	834	94 18 8	..	277	.. ..	426 14 0
7. WEST INDIES . . . . .	3	..	2	772	2130	3	377	.. ..	3	322	.. ..	799 9 9
8. POLYNESIA . . . . .	21	274	441	13950	51715	197	7526	.. ..	175	6884	.. ..	4595 2 3
TOTALS. . . . .	152	383	4436	86422	313727	1313	95080	4539 16 7	279	12237	127 7 8	12888 12 5

Local Contributions.. £12,888 12 5  
School Fees (Boys).. 4,539 16 7  
Do. (Girls) 127 7 8

Total raised and appropriated at Mission Stations .. £17,555 16 8

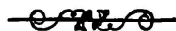


THE  
NINETIETH REPORT  
OF THE  
*London Missionary Society*

FOR THE YEAR ENDING APRIL 30TH,

1884.

WITH STATISTICAL TABLES,  
A LIST OF THE SOCIETY'S MISSIONARIES,  
AND  
A COMPLETE STATEMENT OF ACCOUNTS.



LONDON:  
PRINTED BY ALEXANDER AND SHEPHEARD,  
LONSDALE BUILDINGS, 27, CHANCERY LANE, W.C.

work in which he had been aided so much and so long by the beloved wife, with whom he is now re-united in the heavenly home, would be carried on with still growing success by those brethren, of like spirit and faith, who have entered into his labours.

"To the various members of his family, and especially to the daughter who has been the solace and the joy of her much-loved father's declining years, the Directors tender their warmest sympathy, while at the same time feeling there is every reason to rejoice in the assurance that the once devoted Christian labourer on earth has now become a glorified saint in heaven."

Mothers in Israel in some of the Society's fields of labour, after long waiting for the Divine summons, have entered the better land. In May, Mrs. Griffiths died at a very advanced age. In 1820, she sailed for Madagascar, with her indefatigable husband, and there bravely shared in the dangers and difficulties which met the early missionaries in that island. The best interests of Madagascar were very dear to her, and throughout her long life they were steadily kept in view in her pleadings with God. In July, Mrs. Elliott died at Cape Town, after surviving her husband for nearly a quarter of a century. In the same month, at Rarotonga, Mrs. Wyatt Gill exchanged earth for heaven, under circumstances very distressing to her bereaved friends, as her death took place suddenly, and in the absence of her husband, who was visiting the out-stations of the mission at the time. For thirty-two years she had been connected with the mission in Rarotonga and the neighbouring islands, the natives of which owe much to her influence and effort, and by whom her death is very deeply deplored. In January last Mrs. Lewis, an earnest labourer for the benefit of the native women in South India, entered into rest. With her devoted husband, the Rev. F. Lewis, she was for twenty-eight years connected with the South India and Travancore Missions of the Society, and soon after the death of her husband, in 1873, returned to India in connection with one of the Indian Female Education Societies. She died at Palamcotta in the midst of active and useful work, deeply lamented by a large circle both of Europeans and natives. In the same month (January) the Rev. John Dalgliesh, of the British Guiana Mission, passed away from earthly scenes. He died at New Amsterdam, in his seventy-third year, after forty-two years of very valuable missionary service in the West Indies. He was very highly esteemed for his Christian character and sound judgment. All could look to him as a true and wise friend, and his removal is very deeply deplored. In February, the Rev. W. Slatyer entered the heavenly home. He was for sixteen years connected with the mission in Jamaica, after which, retiring from foreign missionary service, he took a pastorate in New South Wales, where he died in his seventy-sixth year.

But the list of deaths during the year does not end here. Three young brethren have passed away at a very early stage of

their welfare. There was an entire absence of any attempt at opposition, and no indication of anything like a carping spirit was manifested. We are fully satisfied with the result of our meeting; it has been the means of stirring up and encouraging ourselves and our fellow-workers, and has created a deep impression in the minds of the non-Christian population of Tadpatri. We are so persuaded of the really beneficial effects of such united gatherings that we hope to be able to continue them at intervals in various parts of the Ceded Districts mission field.

"E. LEWIS, Bellary.

"W. W. STEPHENSON, } Gooty.

"A. A. DIGNUM,

"J. R. BACON,

"A. R. GAZE, } Cuddapah.

"Tadpatri, 14th December, 1883."

The following extract from the report of Jiwan Masih, a catechist in the Mirzapore Mission, in the North of India, while showing his perseverance in evangelistic work, points to a like change of bearing towards Christianity to that seen in the Southern districts of the country. He writes:—

"During the past year I have been preaching in turn daily at the six different parts of the city of Mirzapore fixed upon for this purpose, besides occasionally visiting some of the villages lying in the immediate neighbourhood. As compared with former years, there is unquestionably a great difference in the way in which the people listen to the Gospel. They attend far more quietly, and apparently far more earnestly, than formerly. I meet with much less objection and opposition, and my hope is that this arises from the fact that the minds of our hearers are more favourably impressed with the truth and importance of what is preached—in fact, that, like heaven, the Word of God is at work in their hearts."

In the Travancore Mission it has for some years been the practice for the native pastors, at a suitable season of the year, to leave their own districts for a time to make an evangelistic tour in some other districts. This plan has been found to be beneficial to all concerned. Last year the Rev. S. Zechariah, who has been the native pastor of the church at Neyoor for many years, visited for evangelistic purposes the town and district of TREVANDRUM, the chief centre of Brahmanism and idolatry in that native State. The Rev. J. Knowles, in his report of the Trevandrum district, gives the following extract from Mr. Zechariah's report of his visit:—

"I visited in the course of the month the various parts of the town of Trevandrum and a few out-congregations of the district. The reception of the Word, in one important respect, was quite unlike all former occasions, as opposition to the plain preaching of the Gospel has altogether ceased, and all classes welcomed the truth with exceeding heartfelt interest. Hundreds of tracts and handbills in Malayalam, Tamil, and English have been distributed by us. A Hindoo, on reading a handbill, said that he used to read such, and to preserve them in his house. I asked what good he had derived from reading them. He replied, 'Our Vedas do not plainly inculcate the way of salvation, but teach numerous vain ceremonies. But your books, as far as I have read, show the sure way of salvation to mankind.'

'If you have such satisfaction, why cannot you embrace Christianity?' added I. To which he replied, 'If I begin to renounce our long-standing religion I shall have to suffer much from my relations. Therefore it is wise for me to do as one of our proverbs teaches, "Be one with your citizens, and then prosper. Run with the village when it runs."'

"From the conversations I had I am led to believe that many of the intelligent people among the heathen community are convinced that Christianity is the true religion, showing the way of salvation to mankind, and that against these good feelings they are prevented from embracing Christianity by fear of losing their caste and the privileges they enjoy. May the Spirit of God work in their hearts that they may confess the truth they have been long hearing from the servants of Christ!"

The Rev. I. H. Hacker, one of the missionaries at NEYOOR, in Travancore, bears the following pleasing testimony to the Christian life of many of the church members of his district, and to earnest aggressive efforts put forth by female members for the enlightenment of the ignorant among their native sisters:—

"Among our baptized Christians and church members we have also much to encourage us. Many of them have to suffer trial on account of their faith. These trials take very different forms, but the struggle to do right is the same everywhere. As Christian truth grows stronger in the hearts of a people, we may expect many to rise up who will be anxious to tell others what great things the Lord has done for them, and desirous of strengthening the hands of their teachers. I am glad to be able to say that among many of the church members there is a desire to be useful, a desire which we endeavour to foster, because we know that it is only a working church that will become strong. But no part of this voluntary work is more interesting than that done by women amongst women. Many who were educated in the boarding-school are a great help to the churches of which they are members."

The report of the Neyoor church and congregation given by the native pastor, the Rev. S. Zechariah, contains the following passage on the same subject:—

"Some of the members of this congregation have rendered valuable help in preaching the Gospel to the heathen. A few of the women especially, who belong to the Bible-class, have formed themselves into two classes for the purpose of going to read the Gospel on Sunday afternoons. One set come to the Bible-class one Sunday, while the other set are among the people. The next Sunday the other set attend the class while the others go out. They visit chiefly the women around us, and declare the Word of God to them. They are received kindly wherever they go."

The efforts of the Rev. W. B. Phillips, of the BERHAMPORE Mission in Bengal, are mainly given to itineration, in which, while at times encountering difficulties and even dangers, he finds much encouragement. The following extract refers to circumstances which widely differ, but there are deeply interesting features in all, indicating more or less progress:—

"In one place a young man bought a New Testament, and has since been having meetings with a few friends to study religious questions, and to read

## IV.—MISSIONARIES AND STATIONS IN TRAVANCORE.

**NAGERCOIL.**—James Duthie (*m*), 1856; W. Lee (*m*), 1864\*; A. L. Allan, 1883; Miss Duthie, 1883; Native Pastors, V. Arumeinayagam, 1867, Myladie; V. Solomon, 1879, Agasteespuram; J. Nathaniel, 1879, Santhapuram; C. Sathianathan, 1879, Nagercoil.

**TITTUVILEL.**—Native Missionary Pastor, C. Yesudian, 1866.

**NEYOOR.**—T. S. Thomson, L.R.C.P., L.R.C.S., Ed. (*m*), 1872; I. H. Hacker (*m*), 1877; Native Pastors, A. Arumeinayagam, 1867, Attoor; P. Yacob, 1879, Devikodu; B. Manasseh, 1879, Kudamaleikunnoo.

**PAREYCHALEY.**—J. Emlyn, 1867; Native Pastors, William Fletcher, 1867; Joseph Kamalam, 1867; G. Sattianathan, 1880, Amaravila.

**TREVANDRUM.**—Samuel Mateer, F.L.S. (*m*), 1858; Native Pastors, Anbudian Devalam, 1872; Joseph Seileyam, 1879, Neyattankara.

**QUILON.**—Joshua Knowles, (*m*), 1880; Native Pastor, C. Samuel, 1879.

**TOTAL.**—Eight English Missionaries; One Female Missionary; Fourteen Ordained Native Pastors.

\* In England.

STATIONS AND OUT-STATIONS.	When begun.	English Missionaries.	Nat. Ordained Ministers.	Native Preachers.	Church Members.	Native Adherents.	SCHOOLS.						Local Contributions.
							Boys.			Girls.			
							Schools.	Scholars.	Fees.	Schools.	Scholars.	Fees.	
NAGERCOIL .. .. .	1809	3	4	32	1277	9841	49	2128	£ ..	7	849	..	381 15 6
Sixty-three Out-stations ..	..												
TITTUVILEL .. .. .	1866	1	10	218	1990	15	499	..	6	250	..	82 15 6	
Thirteen Out-stations ..	..												
NEYOOR .. .. .	1828	2	3	45	998	9659	39	2715	..	7	726	..	242 4 1
Sixty Out-stations ..	..												
PAREYCHALEY .. .. .	1845	1	3	46	980	14000	51	2302	..	6	472	..	223 4 11
Sixty-five Out-stations ..	..												
TREVANDRUM .. .. .	1838	1	2	19	685	5764	24	771	..	3	290	..	130 19 0
Forty-one Out-stations ..	..												
QUILON .. .. .	1821	1	1	9	137	1124	8	217	..	1	57	..	49 19 10
Nine Out-stations ..	..												
TOTALS .. .. .		8	14	161	4295	42378	186	8632	..	30	2644	..	1110 18 10

# GENERAL SUMMARY.

STATIONS AND OUT-STATIONS.	English Missionaries.	Native Ordained Ministers.	Native Preachers.	Church Members.	Native Adherents.	SCHOOLS.						LOCAL CONTRIBUTIONS.						
						BOYS.			GIRLS.									
						Schools.	Scho- lars.	Fees.	Schools.	Scho- lars.	Fees.							
						£	s.	d.	£	s.	d.	£	s.	d.				
1. CHINA . . . . .	25	8	58	2924	794	24	809	11	12	6	14	589	0	11	3	1289	8	9
2. NORTH INDIA . .	15	8	22	450	1749	21	2950	2199	1	3	34	1224	161	16	9	1446	3	7
3. SOUTH INDIA . .	26	14	108	1134	11355	85	4381	2541	7	8	62	1227	28	0	4	930	11	0
4. TRAVANCORE . .	8	14	161	4295	42378	186	8632	..	..	..	30	2644	..	..	..	1110	18	10
5. MADAGASCAR . .	29	69	3663	62768	200473	803	71411	790	4	9	..	..	..	..	..	2904	2	9
6. AFRICA . . . . .	20	..	71	1652	5230	19	512	25	0	0	11	675	11	0	0	467	3	2
7. WEST INDIES . .	2	..	2	460	1360	3	213	23	16	1	3	166	21	7	5	680	4	5
8. POLYNESIA . . .	23	270	408	15676	55078	222	9538	..	..	..	168	8645	..	..	..	4514	9	10
TOTALS . . . . .	148	383	4493	89359	318417	1363	98446	5501	2	3	322	15170	222	15	9	13343	2	4

Local Contributions.. .. £13,343 2 4  
School Fees (Boys).. .. 5,591 2 3  
Do. (Girls) .. .. 222 15 9  
Total raised and appropriated at Mission Stations .. .. £19,157 0 4

❖ NINETY-FIRST ❖ REPORT ❖

OF THE

**LONDON**

❖ **MISSIONARY** ❖

**SOCIETY**

*For the Year ending April 30th*

1885

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LONDON: Printed by *Alexander & Shephard*, Lonsdale Buildings,  
27, Chancery Lane, W.C.

### III.—TRAVANCORE MISSION.

While there are indications of real progress in connection with all the missions in North and South India, and some indications of change are, to the intelligent observer, exceedingly encouraging, the mission in Travancore has an attractiveness peculiarly its own. Flanked on both sides by the mission of the Church Missionary Society, and on one side also by the work of the Society for the Propagation of the Gospel, situated in a small but prosperous native state, whose whole population is about 2,311,379, the five stations connected with this mission are conveniently near to each other as compared with the great distances which separate the missions of the society in other parts of India; and the success which has attended the labours of the missionaries has been such that a continuous chain of native churches extends from end to end of the district occupied by the Society.

Attractive features.

#### NAGERCOIL.

*Missionaries*—Revs. J. DUTHIE, W. LEE, and A. L. ALLAN, and Miss DUTHIE.

*Ordained Native Pastors*—Revs. J. JOSHUA, C. MASSILAMANI, V. ARUMEINAYAGAM, V. SOLOMON, J. NATHANIEL, C. SATHIANATHAN, and J. MOSES, also C. YESUDIAN at Tittuvilei.

This is the southernmost and the oldest of the stations in Travancore, having been commenced in 1805. It is also in many respects the most important of the Travancore stations, as being the home of the seminary and the printing office. The Revs. J. Duthie and A. L. Allan have the charge of the station of Nagercoil, the work in the district being in the care of the Rev. W. Lee. Mr. Lee has been in England on furlough for the greater part of the year, so that the general superintendence of his work has devolved on Mr. Duthie. What is involved in this may be inferred from the fact that there are sixty-three churches, sixty-two schools, a boarding school, and a printing office in this department of the mission. Mr. Duthie had charge of the district for a time seven years ago. He has therefore been able to compare the condition of the work now with what it was then. He writes:—

Arrangement for carrying on the work.

“It has been interesting to me to note the progress that has been made in these seven years. Then we had three native pastors in the district; now there are seven. The catechists then numbered forty. Now we have

Report by Rev. J. Duthie: the



progress of  
the last  
seven years.

only thirty-three, but, instead of one female assistant then, thirteen are now employed, indicating a change in the direction of our work which is of great significance. In 1877, the schoolmasters numbered fifty-two, and the mistresses four. Now the numbers respectively are eighty-five and thirteen, shewing great advance in the educational department of the mission. Then we had in this district sixty-seven congregations against sixty-three at the present time, a decrease which is not carried into the number of native Christians, which at that date was 8,806, against 9,914 now, or an increase of 1,108 souls in the seven years. In the pastoral department, there has been decided progress, but the most gratifying advance has been in the educational department, due, in very great measure, to the fact that during these years a grant-in-aid has been given, which has stimulated the work greatly, and for which thankful acknowledgment to the Maharajah's Government has to be made. When I had charge in 1877, the number of pupils in our rolls was 1,790 boys and 664 girls; but now these figures have swelled to 2,279 and 945 respectively. The improvement in the schools, however, is not entirely owing to increase of scholars. The character of the teaching and the consequent results have vastly improved, and the teachers work with much greater spirit and earnestness than before. The liberality also of the people has, upon the whole, kept pace with progress in other ways, and that despite much depression in trade and frequent seasons of scarcity, and even occasional famines. In 1877, the people of the district raised a little over Rs. 3,000 for the mission, whereas, in the year under review, the contributions amount to upwards of Rs. 4,300. The establishment of native pastors is a subject which has always been felt to be a most important one, and it is gratifying that in these seven years three more pastorates have been formed, and have been put upon an entirely self-supporting basis. I find, too, that there are now in the district, exclusive of the pastorates, ten congregations entirely self-supporting, that is, which pay the full salaries of the native unordained preachers labouring in them."

Stagnation  
and world-  
liness con-  
tending  
with  
Christian  
earnest-  
ness.

The result of the visitation of all the churches, and of the comparison instituted between their present state and their condition seven years ago, is given in a report which deals with each of the principal centres of work throughout the district. It is sadly noteworthy that the older churches seem to be most troubled by lukewarmness, worldliness, and the spirit of strife. Christianity in the early days of its labour in Travancore effected a great social change. The Shanars and other low-caste people were emancipated from serfdom, and were brought under instruction. They have advanced rapidly, many of them have become rich; and the spirit of worldliness and covetousness is now contending for the mastery with the spirit of Christ. Mr. Duthie says:—

"On receiving charge, I began a systematic visitation of the district, and by the end of the year had accomplished the object I had in view—viz., to see every congregation and inquire patiently into its condition. And in those months of travelling about, how varied the impressions produced upon my mind from week to week were! At one time encouraged, at another depressed; in one place able to rejoice, in another compelled to sorrow; here evidence of much good work in progress, there stagnation and worldliness; here the native preacher earnest, prayerful, hopeful, there the same office filled by a man to all appearance spiritually dead,

surrounded by a people in the same sad condition, a few of whom might be church members who yet showed but few signs of having been truly converted. Nevertheless, it must be said that even in the most unpromising places individuals were found of whom better things could be hoped, and in some congregations there was a spirit of cheerfulness, faith, and courage, amongst the people generally, which made one feel that Christianity had begun to be a *transforming* power amongst them, filling them with new life, new thoughts, new aspirations, hopes, and aims. One thing impressed me much everywhere—the power for good the mission seminary and boarding school have exerted all over the district—leading one sometimes to feel that, even had we no other agency at work but these two institutions, the diffusion of Christianity in this part of India would be a matter of the utmost certainty in due time. The progress of education, too, in most places, fills one with bright hopes for the future of our mission. One is much struck with the bright faces of many of these children, and though the number of girls is yet far too few, yet the visitor to the congregations cannot but feel that great advances in both boys' and girls' schools have been made, which must tell powerfully in all directions upon the condition of the people."

The female mission has become a very important part of the work in Nagercoil and the surrounding district. The boarding school, the Nagercoil Christian girls' school, and other schools for girls in the district, are becoming increasingly a power for good. Mrs. and Miss Duthie superintend this department, and, in addition, have under their charge a valuable staff of Bible-women. Mrs. Duthie reports:—

Female  
Mission  
work.

"There are forty-five children in the boarding school. During the year two left on account of ill-health, and five of the eldest girls returned to their homes after the Christmas holidays. Three of them were eighteen years of age, another seventeen, and the youngest sixteen. They have now gone, we fervently hope, to be a blessing to others, and to make happy Christian homes in the future.

"*Sunday-schools.* The custom has long been followed in this district of calling *all* the people together for instruction after one or other of the Sunday services, while the children also were gathered together for the same purpose in classes by themselves. Regarding the adult classes, I can report only that they are carried on with varying success. Every effort is made to keep them up, and wherever the catechist is earnest there this work also is faithfully attended to. Much more attention has been paid of late to work amongst the children, and we have some very good Sunday schools in this district. *Special services* for the children have also been begun, as *e.g.* at the head station, where such services have been regularly carried on for years with the best results. We have prepared and printed monthly at our press, "Sunday School Lessons," which have been useful not only here but in other districts of the mission as well.

Children's  
services.

"*Boarding-school.* The Bible has been regularly studied, and the elder girls have been in the habit of meeting by themselves for prayer after the work of the day is over. They have also formed themselves into what may be called a "Band of Hope Society." I give the teacher's own words: "As nearly all the women of the district are in the habit of chewing betel-nut and thus wasting their money, the teachers proposed to write an agreement, and asked all who liked to abstain from this useless and filthy practice to sign their names. The girls were only too glad to do this, and one and all have promised to avoid this bad custom all their life time. It is hoped they will do this sustained by God's help."

A "Band of  
Hope  
Society."

Girls' school.

The Nagercoil Christian girls' school is maintained in efficiency with 150 on the roll; and in the various other girls' schools of the town and district upwards of 800 children are gathered for instruction.

Eighteen Bible-women at work.

Bible-women's work has largely developed. Mrs. Duthie has under her direction no fewer than eighteen of these useful agents; six of these are employed in the country, the rest are at work in or near Nagercoil itself. Mrs. Duthie writes:—

“The 510 women under instruction are of seven different castes. About three-fourths are Sudras, and amongst these we have seventy zenanas, which means the houses of women who will never, under any circumstances, leave their homes, unless it be in closed-up conveyances to go to sacred places for bathing and religious ceremonies. One of these is the house of a respectable Sudra, a judge in the court. Three of his daughters are reading. The eldest, a very interesting girl, is, by the cruel and unjust custom of this country, doomed to perpetual widowhood, her husband having died a year after marriage. Some time before, by the help of an uncle, she learned to read, and her books are now her solace and delight; she is also clever at needlework, and on one occasion showed me the different things she had been making. Her father told me she kept all the house-keeping accounts, and evidently this daughter is a great help and pleasure to him. Her example, the Bible-women tell me, has induced many women at Meneachipuram to begin to read. We are glad of any encouragement of this kind, for amongst some classes there is still strong prejudice against female education; and the women, though anxious to improve themselves, are often opposed by their husbands, and sometimes by their mother-in-law, who is frequently a disturber of the peace in many a Hindu household. It must also be borne in mind that the Tamil First Book is not always easily mastered by those who begin their letters late in life; but as we have but a limited number of Bible-women, we are obliged to restrict them to teaching only married women and grown-up girls, who will not be allowed to go out of the house to attend any school. As a rule, we find the Sudra and better classes make the greatest progress. Those amongst the oil-dealers and other castes are often engaged in trade, and have usually but little time for learning. In order to reach as many of these as possible, the Bible women, accompanied by some of the Christian women from the Home congregation, go out in little companies on Sunday evening, and sometimes have quite a number gathered round them to hear of Jesus and the way of salvation. We are much encouraged to find that there have been ten voluntary workers helping us throughout the year. One of them has been very useful in visiting the sick, and her kind assistance has been much appreciated.”

Formation of Y.W.C.A.

A Young Women's Christian Association has been formed, which numbers twenty-one members, and is likely to prove a means of much good to the Christian girls and young women of the mission.

## NEYOOR.

*Missionaries*—Rev. I. H. HACKER and Mrs. THOMSON.

*Native Ordained Pastors*—Revs. S. ZECHARIAH, A. ARUMEINAYAGAM,  
P. YACOB, B. MANASSEH and V. ARUMEINAYAGAM.

NEYOOR is not a place of much importance to the world at large. It will be difficult to find on any ordinary map of India. But as a centre of Christian influences of various kinds, it is conspicuous even among the other prosperous stations of Travancore. The ordinary work of the mission district employs a large staff of native workers, and their labours have been blessed with signal success. And the medical mission, under the care of a succession of devoted Christian physicians, has been a power for good to a remarkable degree, not only in this, but in the surrounding districts. The Rev. I. H. Hacker sends a most interesting report, from which we extract the following:—

A centre of  
Christian  
influence.

Rev. I. H.  
Hacker's  
report.

“The year was a time of trial to our people on account of the failure of crops. In the latter part of 1883 and the beginning of 1884 the rains failed. For two successive seasons there was no harvest, and rice was up at famine prices.

“I am glad to say, however, that at the close of the year the rains came and in a few weeks the face of the country was changed, and that there is now prospect of a fair harvest. These periodical times of scarcity and failure are great hindrances to the material prosperity of the church. During the past eight years, there have been three years of total failure, and as at present amongst our Christian community, not many wealthy, not many noble (according to the flesh), not many mighty, are called, these failures are great hindrances to our people becoming self-supporting.

“Concerning the spiritual growth of our Christians, there is very little that is fresh to report. We are not without proofs that the life given by Jesus Christ to all true believers is in some measure moulding, guiding, and ennobling some lives round about us.”

Three of the ordained native agents are pastors of churches. Of these, the Rev. S. Zechariah, of Neyoor town church, has for some years been entirely supported by his people. The other two pastorates have not yet attained to this independent position. The fourth ordained native agent, Rev. V. Arumeinayagam, is assistant missionary, and has charge of twenty-seven congregations in the northern parts of the district. Mr. Hacker writes:—

“The evangelists do not, as the term implies, spend their whole time in carrying the news of the Gospel to the heathen. One is entirely engaged in this work, but the others, as a rule, have charge of one congregation, and inspect some outlying ones. Catechists have generally one congregation where they conduct services and look after the growth of the people. Their duties are sometimes very arduous. While I write, cholera is very preva-

Nature of  
work done  
by the  
evangelists.

lent, and many Christians have died. At the weekly meeting held yesterday, when I met all the agents for prayer and counsel, I found to my regret that, since the 1st of January, 1885, over thirty Christians have died in one part of the district, while it is estimated that among the heathen community within the same area nearly 400 have passed away. In these times, the catechists' work is most valuable in giving Christian counsel and by directing the afflicted relatives to the comfort which is found in the love of Christ. Their work is of a blessed nature, and I am glad to find that the testimony of nearly all of them is 'that, in these times of trial, it is necessary for us to be in our congregations.' Under this visitation, the conduct of the heathen people is remarkable. Sacrifices to the demons are common. One which is offered on special occasions, called the Thickupaly (sacrifice for all directions), is being offered at the present time. It is as follows:—A square is made, on each side a ram is placed, facing the four cardinal points of the compass, and simultaneously slain, in the hope that these sacrifices will keep away the anger of many malignant demons which surround them. It is amongst a people like this that a few Christian men—their own countrymen—move, trying to show them that, amidst all the solemn mysteries of life, divine love, and not malignant hate, is surrounding them.

Christianity  
a life.

"Many efforts have been put forth during the past year to make known the love of Christ among the non-Christian community. It is impressed upon every agent and every church that they must be aggressive, that Christianity is a life, and that one of the signs of this life is to bring others under the influence of Jesus Christ. Unmyudian evangelist (Watson Smith), kindly supported by friends at Wolverhampton, has spent his whole time during the year in itinerating amongst the heathen. In the month of February, Rev. V. Arumeinayagam of Uyaravilei, and Rev. J. Nathaniel of Santhapuram were engaged in itinerating through our district, and their visit did good. Besides this, every one of our agents is expected to give a day a week for this work, and I, as opportunity has afforded, have held evangelistic meetings, where I found the magic lantern of great service."

Voluntary  
workers.

"Another form of evangelistic work is that carried on by *voluntary workers* in the different congregations. Men and women whose hearts the Lord has touched are trying to make known His love from the love of it. They have a certain amount of power which ordinary agents lack, because of their connection as paid agents of the mission. A catechist is often taunted with 'How much do you get a month for telling us these things?' and this taunt often has a sting in it. But this sting is taken away when a man can reply: 'I get nothing. Christ has made me happy, and I want Him to do the same for you.'"

Boys'  
Boarding-  
school.

A good work is going on by means of Vernacular Schools, of which, as will be seen from the statistics, there are a large number in the district. The boy's boarding school on the mission premises at Neyoor is, in a measure, under the personal superintendence of Mr. Hacker, who writes:—

Sunday-  
schools.

"It was established for the purpose of giving a better training to some of our sharpest Christian boys, in order that they may go on to the seminary at Nagercoil, where, with additional training, it is hoped they will become useful servants of the mission. We have no reason to be dissatisfied with the school. It has, in the past, well repaid all efforts, for some of the most useful men in our district began their life here. During the year the work has been carried on steadily, and the teachers have given me satisfaction.

"A year or two ago efforts were made to establish regular Sabbath schools in connection with our churches, and I have wished to press into

the service Christian men and women of the different congregations, believing that in this way a greater amount of power could be utilised for good. They have not been such a success as I could wish. The Christian people seem slow at taking up fresh ideas. But the scheme is growing, and the time will come when we shall have Sunday-schools on a good basis. In Neyoor church, for many years, there has been a *bonâ fide* Sunday-school, in which the lay members of the congregation have voluntarily helped. But in out-stations the school teachers have conducted Sunday-schools as part of their regular duties, and it is only lately that other men and women have begun to take an interest in them."

Mrs. Hacker\* and Mrs. Thomson took the management of the Female Mission work. Mrs. Hacker had charge of the girls' boarding-school, and directed the work of four Bible women. Of these she wrote :—

Female  
Mission  
work.

"They have met me the first Wednesday every month in order to pray for a blessing, to bring their reports, and to tell me any of their difficulties or encouragements. I have been much interested in them, and in the work which is being done. It is at times very difficult for them, and sometimes they do not receive favourable receptions ; although as a rule the women to whom they go receive them pleasantly, hear the Word gladly, and press them to come again as often as possible.

"At the monthly meeting of the Bible women the voluntary women workers connected with the Neyoor pastorate join us for prayer. As a rule they are women who, when girls, were educated in our boarding-school ; and it is a pleasure to see that the instruction given years ago is now being used for the benefit of their less-favoured sisters. They are all earnest, and seem anxious that the love of Christ should spread amongst the women."

Mrs. Thomson has superintended the labours of five Bible-women and has, in addition, had charge of six girls' schools. As the Directors have accepted her offer of service as a female missionary, she will continue in the field, which has become endeared to her by many experiences of God's goodness in the hour of trial, and in which her labours have already been greatly blessed.

Bible-  
women.

The Medical Mission has suffered an inexpressible loss during the past year by the death of its head, Dr. T. S. Thomson. Dr. Thomson had been for eleven years the medical missionary in Travancore, and had, too, in a very remarkable degree won for himself the appellation of the "beloved physician." Very energetic, kind, and skilful in his medical work, he had been the means of relieving thousands and of saving many lives. Apt to teach, he had trained a band of qualified native assistants who were able to go out and take charge of medical dispensaries. And above all, filled with a fervent and enthusiastic faith and love, he had been the evangelist to the heathen to an extent not possible to any of his brethren burdened with the care of a large number of infant Churches. At the beginning of the year (February 7th), he left Neyoor for a short visit to Australia, and returned on June 11th. For nearly six weeks he devoted him-

Loss to  
mission by  
death of Dr.  
T. S. Thom-  
son.

\* Since deceased. See page 11.



self to his work, apparently with more energy than ever. On July 18th he went, in company with a native gentleman, to visit three of his branch dispensaries, and had a very exciting day. On his return home he was stricken with fever, and on the morning of July 31st his spirit went home to Christ.

A successor  
appointed.

Dr. Thomson's memory will long be cherished with tender affection by the people of Travancore, and his unexpected removal has been a very great loss to the Mission. The Directors are thankful to report that they have succeeded in obtaining the services of a student of the Edinburgh Medical Missionary Society as Dr. Thomson's successor, and he will go out in the autumn. In the meantime, the medical work has been most faithfully and efficiently carried on under the supervision of Mr. R. P. Pakkyanathan, the chief dresser. Mr. Pakkyanathan was trained by Dr. Thomson's predecessor, and has been for years a most valued agent of the mission. Mr. Hacker reports :—

Chief  
dresser's  
report.

"There have been during the year in connection with the medical mission seven dispensaries, besides the hospital at Neyoor, each of which is a source of blessing to the neighbourhood where it is situated. There is a medical evangelist in charge of each dispensary. The hospital at Neyoor has been assisted by the services of several students.

Every  
medical  
agent an  
evangelist.

"In addition to medical duties, every medical agent has it impressed upon him that he must make distinct and definite efforts to spread the knowledge of Jesus Christ. The Sabbath day is devoted specially to this purpose, and in non-Christian villages in the surrounding neighbourhood religious services are held, and good is being done. Asservatham, dresser, Agasteespuram, thus describes his view of this work :—

"We preach salvation through Jesus to patients and their friends in and out of dispensaries. Though we cannot make men decide for Christ, yet all classes of people are brought into contact with the truth. Possessing medical knowledge sometimes gives us influence, and men would sometimes listen to us when they would not listen to a catechist. Though they do not readily believe what we say on religion, yet the words they hear must bear fruit. On Sundays I regularly preach. Individual conversation is not neglected, as it seems to be an effectual way of meeting each one according to his own course. May the Lord bless the work of the past, and grant us grace to carry it on during the next year with more consecration."

## • PAREYCHALEY.

*Missionary*—REV. J. EMLYN.

*Ordained Native Pastors*—REVS. W. FLETCHER, J. KAMALAM,  
and G. SATTIANATHAN.

Report too  
late for  
insertion.

This station lies to the west of Neyoor, between it and Trevandrum. It is the largest and most populous mission district in Travancore.

The report from this station has been received too late for use.

## TREVANDRUM.

*Missionary*—Rev. S. MATEER, F.L.S.

*Ordained Native Pastors*—Revs. ANBUDIAN DEVALAM,  
J. SEILEYAM, and V. MOSES.

The town of Trevandrum is by far the largest in Travancore, having a population of nearly 60,000. As it is the capital of the native State, and the residence of the Maharajah, it has among its population an unusually large number of high-caste Brahmins and influential members of native society. A Government College and High School, with a large number of pupils, also attracts to the place youths from all parts of Travancore. Importance.

As a mission centre, therefore, it is a place of special importance, but which presents some features of peculiar difficulty.

The Rev. S. Mateer returned to his post from furlough at the beginning of the year with renewed vigour; and the work of the mission has been carried on with great earnestness and considerable freshness of method. The Directors have long recognised the importance of the station, but have been hindered from making adequate provision for its requirements by the state of the funds at their disposal. During the past two years something has been done towards meeting these needs by the provision of an additional ordained native assistant missionary to work in the town, and by grants towards the erection of suitable premises for Preaching Rooms and Reading Room. Mr. Mateer writes :—

Rev. S.  
Mateer  
again at his  
post.

“For some years past we have had to complain of inadequate means for the occupancy of Trevandrum, since the congregations in the district had more than doubled in number; but we have now been enabled to occupy the city in a fairly reasonable manner. It will be seen from old reports that, in addition to more private efforts and our general influence in Trevandrum, we used to have one, or even two, catechists always at work in the town. This was then practicable, because when I took charge in 1861, there were eighteen catechists for nineteen congregations. But when I left in 1881, there were forty congregations with but seventeen catechists, whose time was fully occupied by their stated charges, so that no agent could be spared for direct evangelistic work in the capital. I also was frequently burdened with the care of the Quilon District, and for nine years Bible Revision work occupied some portion of time.

His report.

“Shortly before our return, however, an able man, well trained in English and the Vernacular, was ordained and commenced work; and, through the kind contribution of a lady in England, I have been enabled to employ an experienced catechist to assist Rev. V. Moses. The Society have also purchased for us a small house and compound in the heart of the town, between the Fort and the Public Offices, where I am erecting a Lecture Hall and Free Reading Room (fifty by twenty-two feet), and have already opened, on behalf of the Madras Auxiliary Bible Society, a Bible depôt and depôt for sale of the publications of the Religious Tract Society and other similar books. A Free Reading Room, which I had myself sup-



ported for several years, was closed during my absence by the influence of one or two Hindus, but this has only stimulated us to endeavour after a more complete and Christian institution.

Interesting  
movement.

“Already this new centre of evangelistic effort has, in the providence of God, come to be of service almost before we could begin planning for its utilisation. A number of intelligent and inquiring Hindus and Mohammedans began to meet together with Mr. Moses and the Deport writer and our catechists; they called themselves the Puttenchanda Bible Association, and have been meeting on Sunday and Wednesday evenings to hear the Gospel and singing of hymns, and to converse on Christian topics. The attendance has varied from fifty up to 300.

“At Karamana, also, a populous suburb of Trevandrum on the east, inhabited by artisans, traders, Brahmins, and Mohammedans—where for over twenty years we have had a station, and at various times a day school, a night school, and a small congregation—a Reader’s House and Lecture Hall (fifty by twenty feet) have been built, and open-air preaching is conducted every Sunday evening.”

New  
methods.

By the aid of a magic lantern and a portable harmonium, large audiences of the high-caste Hindus and Mohammedans have been gathered to hear the story of the life and death of the Lord Jesus Christ, and much interest has been excited.

Bible-  
women.

Four Bible women are at work in the district. Of these Mr. Mateer says:—

“All four are intelligent Christian women, educated in the boarding-school here, and possessing some knowledge of midwifery and nursing obtained under our late beloved medical missionary, Dr. Thomson, at Neyoor.”

Schools.

The boarding-schools at the station and other village schools for the education of the children of Christian converts, have been conducted as usual, and are evidently bearing fruit. The truths of Christianity are constantly kept before the minds of the scholars, and frequent evidences are given that this teaching is not in vain, such as the following:—

- “One boy, the child of heathen parents, who has committed to memory the prayers given in the first book and prays morning and evening, came to me and said: ‘Sir, please do not reckon me with the heathen boys, but with the Christians.’ He has no father, and his mother dislikes his praying; but he goes to a secret place, and sometimes takes other boys with him to pray.

“There is a general feeling abroad that Christianity is spreading, and must prevail. ‘Formerly,’ said one, ‘we heard nothing about the Bible; now we hear it from our very children.’”

## QUILON.

*Missionary*—Rev. J. KNOWLES.

*Ordained Native Pastor*—Rev. C. SAMUEL.

Quilon  
made a  
mission  
station.

Quilon was without a resident missionary for several years, and the work was under the care of the missionary at Trevan-

drum. Two years ago the Directors decided that the district was too important to be dealt with as an appendage to another mission. It was felt that it ought either to be relinquished altogether, or to be provided, as in former years, with a missionary of its own. In faith that the means for carrying on the work would be forthcoming in due time, the latter course was adopted. Accordingly, the Rev. J. Knowles, who had charge of the Trevandrum mission during the absence of Mr. Mateer in England on furlough, removed to Quilon, took separate charge of the mission from the beginning of the year, and entered upon residence in April last.

Such a development of a mission involves necessarily a considerable increase of expenditure. At Quilon structural alterations and other improvements in the mission premises were urgently required; the outlay on which is not yet ended. And the advent of a missionary necessitated an increase in the staff of native workers.

Consequent  
increase of  
expendi-  
ture.

The population of the Quilon mission district is 244,542. A very large number of the people belong to the Kuraver and other very low caste tribes. And it is amongst these that, up to the present time, the influence of Christianity has been most marked. The Kuravers are practically, though not legally, slaves; and are employed in the rice fields. Their masters pay them chiefly in grain, their average earnings being apparently about one farthing per head a-day. They eke out their miserably scanty pittance of grain by eating wild roots. Their habitations are of the most flimsy and wretched kind; and as a consequence of poor food and insufficient shelter, they suffer seriously from malarial fever. It is not surprising to learn that these people are extremely ignorant and superstitious. One of the catechists at work among them says:—

The  
Kuravers.

“All classes of people in this place are very afraid of devils, but by means of the preaching of the Gospel their fear is gradually removed. Many have not cultivated some lands through fear of devils, and even now some venture to do so only after performing some charms. But Christians, with great courage, and without fearing the devils, go to the hills and cultivate waste lands. Before, the people used to perform charms when they were attacked with any illness, and they spent a great deal for that purpose. For example, one of the Christians at Tamarakudi was attacked with fever, together with his family, before he was converted to Christianity. As he was unable to pay the devil dancer for performing some charms, he sold one of his daughters to a Sudra and then paid the devil dancer.”

Fear of  
demons.

Yet here, as elsewhere, “to the poor the Gospel is preached” and the glad tidings of salvation have received a welcome from these degraded Kuravers which is denied to it by their Sudra and Mohammedan masters. They are eager to be taught, though persecution is the inevitable result of accepting Christianity; and the number of congregations might at once be

Readiness  
to be taught.

greatly increased if there were money to support additional evangelists. Some idea of the nature of the work may be formed from the following extracts from Mr. Knowles' report:—

Unique  
position of  
catechists.

"The work of a catechist here is a peculiar one. He must not only take special care and special thought for the distinct and separate needs of each member of his flock, but also, since they cannot read for themselves, he must spend a large portion of his time in reading to them and teaching them in the simplest manner possible, the truths necessary to salvation. Those who are willing to learn to read he teaches, he is peace-maker in their disputes, in cases of sickness he turns doctor; when they are oppressed by their masters he interferes for their protection, and, as far as in him lies, has to be a father to all under his charge. It is difficult to get time to read to them, for they work all day long in the rice fields. The catechist can and does talk to them during their work; but in order to collect any household together he must go to them at night when they come home, and then they are too tired with the long day's labour to take in very much of what is said. Sunday is the only day in which they can be gathered together, as after receiving Christian teaching they refuse to work on the Lord's day. This is a great vexation to their masters, who then withhold the daily payment of rice, so that on Sunday their bodies are starving as well as their souls. They have often to come several miles to the chapel, where they remain together, being taught from nine a.m. to three p.m.

Primitive  
chapels.

"The chapels in which these people worship are, as a rule, of the most primitive kind. They are really sheds. In putting them up, four poles are put in the ground to form the support for the roof. On the top of these four other poles are laid, and upon this structure a roof of leaves or grass is laid, and the chapel is opened. Inside the earth is beaten to form a floor, and, finally, a mud-wall, about two feet high, is built around it. In some more pretending erections, this mud-wall is raised to the roof, and may be whitewashed. Mayanadu alone has a substantially built chapel, which is at present minus doors, windows, plaster, &c. At the close of last year a chapel at Kalayapuram, which had been put up under great difficulties by the people, was maliciously set on fire and burnt to the ground, together with the houses of two native Christians. I at once commenced to put up a new shed twice the size of the old one, as it would never do to allow these enemies of Christianity to think that they could thus crush our efforts. By the kind help of a friend the chapel was rebuilt, and a reader's house put up in addition, so that the catechist could live and work at the place. Since then all opposition of this kind has ceased, and the chapel has become too small for the people. A thoroughly good Christian work is going on in this place, and has had such an influence on the surrounding villages that appeals are being made to me for teachers from several places near. Besides this, the people are doing their best to contribute to the work of the mission."

By the kindness of friends, Mrs. Knowles has been able to obtain the services of four Bible-women who are stationed at the most important out-stations, and are already making their influence felt for good. A boarding and day school has also been commenced in the same way, and is rewarding the kind hearts who provide for it and who superintend it.

Views of the  
Directors on  
the Indian  
Missions.

Surveying the whole of the vast mission field for which the Society is responsible in India, the Directors are often sorely

perplexed to know how to meet a tithe of the urgent claims of every station. The openings for evangelistic work by native agency are such as would warrant an immediate expenditure of double the sum now provided for this purpose. The Directors are well aware that even the work which is being done would be very seriously curtailed were it not for the large private contributions which are sent by those directly interested in special missions. But they look forward with hope to the day when, in addition to such special gifts, they will receive so large an increase in the general fund for Indian Missions as will enable them to provide every station more worthily with the means for carrying on the great work which the Lord has set before his servants.

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## Madagascar.

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It is fifty years since the dark cloud of persecution broke in storm upon the infant church of Madagascar. Towards the close of 1834 the reaction in favour of heathenism, which had been gradually gaining power from the accession of Queen Ranavalona in 1828, came to a climax, and the coercive and persecuting measures of the queen were brought into full and fatal operation. All Christian instruction was prohibited; all Christian congregations were dispersed; the observance of Christian ordinances was stopped, and even the possession of the Word of God was visited with heavy penalties. In June, 1835, Messrs. Freeman, Cameron, Chick, and Kitching left the capital for the coast, being entirely prevented from carrying on any spiritual work among the people. Messrs. Johns and Baker remained until July 1836, for the purpose of completing the translation of the "Pilgrim's Progress," and in order by their presence and council to sustain the hearts of the converts. For fifteen years persecution raged furiously, and it continued to operate in cruel and oppressive laws until the death of the queen in 1861. Then the door to the island was reopened to foreigners, the chains were taken from the limbs of the persecuted, and the labours of Christian missionaries recommenced. It may be profitable to compare the condition of Christian work in Madagascar now with its condition fifty years ago: "During the fifteen years of their residence in Madagascar, the missionaries laboured with unwearied diligence and zeal; and the results of their labours must command our admiration. The number of schools they established amounted to nearly 100, containing 4,000 scholars.

The jubilee  
of the out-  
break of  
persecution.

The condi-  
tion of  
Christian  
work in  
Madagascar  
fifty years  
ago.

# TRAVANCORE.

STATIONS  [AND OUT-STATIONS.	When Begun.	English Missionaries.	Female Missionaries.	Nat. Ordained Ministers.	Native Preachers.	Church Members.	Native Adherents.	SCHOOLS.						Local Contri- butions.	
								Boys.			Girls.				
								Schools.	Scholars.	Fees.	Schools.	Scholars.	Fees.		
NAGERCOIL .. .. .	1809	3	1	7	33	1313	9914	52	2279	..	10	945	..	£	s. d.
Sixty-three Out-stations	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
TITTUVILEI .. .. .	1866	..	..	1	10	220	2091	16	484	..	6	287	..	£	s. d.
Thirteen Out-stations	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
NEYOOR .. .. .	1828	1	1	5	45	1043	9689	43	2633	..	8	687	..	£	s. d.
Sixty Out-stations	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
PAREYCHALEY .. .. .	1845	1	..	3	44	979	14407	50	2386	..	6	436	..	£	s. d.
Sixty-seven Out-stations	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
TREVANDRUM .. .. .	1838	1	..	3	22	717	5802	24	813	..	5	304	..	£	s. d.
Thirty-nine Out-stations	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
QUILON' .. .. .	1821	1	..	1	8	146	1185	8	184	..	2	70	..	£	s. d.
Ten Out-stations..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
TOTALS .. .. .	..	7	2	20	162	4418	42998	193	8779	..	37	2729	..	£	s. d.
														1145	3 7

# GENERAL SUMMARY.

STATIONS AND OUT-STATIONS.	English Missionaries.	Female Missionaries.	Native Ordained Ministers.	Native Preachers.	Church Members.	Native Adherents.	SCHOOLS.						LOCAL CONTRIBUTIONS.			
							BOYS.			GIRLS.						
							Schools.	Scho- lars.	Fees.	Schools.	Scho- lars.	Fees.				
							£	s.	d.	£	s.	d.				
1. CHINA . . . . .	25	4	7	66	3052	1010	33	1022	23	13	0	14	689	1101	6	9
2. NORTH INDIA . .	15	7	8	26	484	1907	29	3513	22	13	3	26	959	146	16	4
3. SOUTH INDIA . .	25	3	17	111	1158	11363	90	4779	27	09	17	61	2347	147	2	5
4. TRAVANCORE . .	7	2	20	162	4418	42998	193	8779	..	..	..	37	2729	..	..	..
5. MADAGASCAR . .	26	3	756	4005	60581	199283	1007	94007	40	5	6	..	..	..	..	..
6. AFRICA. . . . .	21	1	..	46	2071	3976	32	1083	..	..	..	9	404	..	..	..
7. WEST INDIES . .	1	..	..	6	460	1380	3	251	26	0	9	3	230	23	10	0
8. POLYNESIA . . .	22	..	274	632	19273	63254	247	9477	..	..	..	190	8726	..	..	..
TOTALS. . . . .	142	20	1082	5054	91497	325171	1634	122911	53	78	0	340	16084	317	8	9

Local Contributions.. £12,698 3 4  
School Fees (Boys).. 5,378 0 5  
Do. (Girls) 317 8 9  
Total raised and appropriated at Mission Stations £18,393 12 6

❖ NINETY-SECOND ❖ REPORT ❖

OF THE

**LONDON**

❖ **MISSIONARY** ❖

**SOCIETY**

*For the Year ending April 30th,*

1886.

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LONDON : Printed by *Alexander & Shephard*, Lonsdale Buildings,  
27, Chancery Lane, W.C.

the sad condition of her Chinese sisters, and she worked for them, not only up to her power, but beyond her power, ministering to them in suffering, instructing them in the Scriptures, and using her loving influence in other ways to lead them to the Saviour.

Among the native workers whom the Society has been instrumental in raising up to work for Christ among their fellow-countrymen, there are some men who, on account of their high Christian character, pre-eminent ability, and adaptation for special spheres of work, are retained in a closer and more responsible connection with the Society than the rest of their brethren. Among these there was none more deservedly held in honour for his blameless character, loving devotion to his Saviour, power in arguing the cause of Christianity against opponents, and tact in managing the affairs of a number of Mission Churches, than the late Rev. C. Yesudian, of Tittuvilei, in South Travancore. Mr. Yesudian had been connected with the Mission for fifty years, at first, and for many years, as a teacher in the Nagercoil Seminary. In 1866 he was ordained and placed in charge of the Tittuvilei Mission district, and had superintended it ever since. The Rev. J. Duthie's testimony is: "He has lived a most useful life and has maintained an unblemished reputation through all these fifty years and more of mission service." Mr. Yesudian entered into rest on July 31st, 1885.

Rev. C.  
Yesudian,

Besides those who are thus called away from the responsibilities and toils of active service in the cause of Christ, every year sees some links with the earlier work of the Society broken, and some called home to rest and reward who have been long waiting for the Master's summons. Mr. Wm. Young, who was an agent of the Society in Batavia, Singapore, and Amoy, from 1828 to 1855, died on April 10th last. After his connection with the Society terminated, Mr. Young was for some time employed as a missionary to the Chinese at Sydney. Afterwards, as long as strength permitted it, he laboured among the Chinese at Singapore, maintaining himself

and others  
who had  
retired  
from active  
service.



and in the villages round, but no sign of fruit has followed our labours. It would seem as if the words addressed to the old prophet were still being repeated: 'Go, and tell this people: Hear ye indeed but understand not; and see ye indeed but perceive not.' Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and turn again, and be healed.' Now and again, men have been met, who we thought made earnest enquiries and who promised to visit and converse with us. But whatever interest they had in the truth must have quickly died out again, for their promise in every case was forgotten and no more was heard of them."

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## TRAVANCORE.

The interest and the hope which centre in this small but strong mission increase every year. Each of the stations has now become a strong centre of Christian light and leaven. And the truths of the Gospel are reaching at once the lowest and most degraded classes and those which have been most completely identified with the pride and exclusiveness of Hinduism.

## NAGERCOIL.

*Missionaries.*—Revs. J. DUTHIE, W. LEE, and A. L. ALLAN, and Miss DUTHIE.

*Ordained Native Pastors.*—Revs. J. JOSHUA, C. MASSILAMANI, V. ARUMEINAYAGAM, V. SOLOMON, J. NATHANIEL, C. SATHIA-NATHAN, and J. MOSES.

This station has always been the chief centre of educational work in the whole mission. During the past year this educational importance has been very greatly increased by the commencement of a class for training native catechists. The Rev. J. Duthie, the senior member of the mission, will have the charge of this responsible work. His report explains in very clear terms the need which exists for such an institution. It also deals with the general educational work which is under his care:—

Training  
for native  
catechists.

"It has long been wished that some special means should be taken for training agents who have had some experience of mission work, whose Christian character has been tried, and who have a desire and capacity for further improvement. I feel more and more that a large mission, such as ours is, with its 250 congregations and 42,000 people, cannot longer go on without having its regular divinity school, or theological class, for training mission agents working along side its seminary, where the most promising boys from our various districts are receiving a good

Need for  
this.

general education. The state of the country, too, demands that we bestir ourselves in the matter of special training for a fair proportion of our mission agents. The progress made in both English and vernacular education amongst the people generally is much greater now than a few years ago. The higher classes are no longer indifferent to religious inquiry; indeed, there is no little interest felt now in such matters in many quarters. The Church must, therefore, see to it, that she has men in the ranks of her teachers who have devoted special attention to theological and related subjects, and who are able both to defend the Christian position, and to set forth the plan of salvation with such clearness as to commend the truth to every man's conscience, whether Christian or non-Christian, as in the sight of God.

Students.

"The class as at present constituted consists of three men from Nagercoil, one from Tittuvilei, two from Neyoor, two from Pareychaley, and two from Trevandrum. Mr. Knowles, of Quilon, was most anxious to send one, at least, from his district, but paucity of labourers made it impossible for him to do so. All the men, with two exceptions, are former seminary students of some experience in mission work, and are well thought of by their respective missionaries, and give every promise of becoming reliable and devoted agents.

The Seminary.

"The work of the year in the Seminary has been carried on without interruption; the teachers have all laboured with praiseworthy diligence, and, generally speaking, the scholars have behaved well, and shown interest in their lessons. Several of our senior lads have been allowed to carry on their studies in the Kottar High School, where there are special facilities for preparation for the higher examinations. The "Middle School" results this year have not been so good as in some previous years, though, as compared with most other schools, our boys have not been behind.

The ignorance of former times becoming dispelled.

"A great number of boys have here received a good elementary education in the vernacular, and especially have been taught the great truths of the Bible. In consequence of this, the ignorance of former times has been dispelled to a large extent, and it is somewhat rare now to find the younger men of the place unable to read. A few years ago a reading-room was started not far from our school, and this, too, has had its influence for good. And not only so, but close beside the boys' school is a flourishing girls' school, so that there is, perhaps, not a village in the whole country where so much is done for the enlightenment of the people as here. As one result, several young men years ago embraced Christianity, and, despite all persecution, have remained firm. There has always been opposition more or less to the Christians; but this year it reached a degree of intensity which I have not known before. The whole village seemed, towards the close of the year, to have combined to root out the Christian element from its streets; public meetings were held to devise measures for the expulsion of the obnoxious Christians; serious fears were entertained, on more than one occasion, that the public peace would be broken by the violent harangues of self-constituted leaders; disabilities of various kinds were imposed on the Christians, and matters even went so far that the intervention and protection of the authorities had to be sought. The bitterest hatred to everything connected with Christianity was shown; the mention of even the name of Jesus could not be borne. I could find at that time no willing hearers of the Gospel in any street. The schools, too, were more than half emptied for some months.

School at Kottar.

"The school-building at Kottar is good and substantial, and was erected years ago by the senior deacon of the Nagercoil Home Church, Mr. Nathaniel, at his own expense. The school is useful as affording the means of obtaining a good elementary education in the vernacular to children in

the locality. But from the mission point of view, it is of value chiefly as a centre for doing good Christian work among both young and old in a most backward part of the large town of Kottar."

"Three reading-rooms are now open daily in Kottar, Nagercoil, and Vadasery, and may be reckoned amongst the public institutions of the place."

Reading  
rooms..

The Rev. A. L. Allan has taken charge of that portion of the work which was under the care of the Rev. W. Lee up to the time of his leaving the station. It includes the superintendence of the native pastorates and the care of the congregations throughout the district. Mr. Allan reports:—

"In number we appear to have gone back a little way during 1885. In the congregations directly under the superintendence of the missionary the registers show a decrease of 170 as compared with the previous year. In these congregations we close the year with a total of 6,171 adherents as against 6,341 at the close of the previous year. Deaths registered during the year are 219, as against 166 births, 237 new adherents have been added to our lists, while 328 have, for various causes, been struck off. The remaining twenty-six are accounted for by an increase of efflux over the influx of Protestant Christians into the district. The number of the disjoined and the number of deaths are exceptionally large. This is, to some extent, due to a severe outbreak of cholera in the earlier part of the year, from which some of our congregations suffered considerably. This affected our numbers more than appears on the death-roll. Many of those people who have been brought over from demon worship later in life are very ignorant. They have, as demon worshippers, been taught to believe that when affliction of any kind befalls them, it is to be attributed to the malignant wrath of some evil spirit that hovers near, whom they must in some way have offended, and who must be propitiated at once. When some affliction or misfortune befalls those people after they have become Christians, their neighbours at once tell them that the demon whom they formerly worshipped is angry with them for having become Christians. And, if they be not well rooted and grounded in the faith, what is more natural than that they themselves should, in their trouble and sorrow, take a similar view of the case, and yield to the temptation to sacrifice to the demon. The wonder is that so many, considering their ignorance, are able to resist the temptation. In some of our less instructed congregations, where cholera was slaying many towards the beginning of the year, some of the people in terror, and yielding to the strength of their ancestral belief, sacrificed in this way, and so disconnected themselves with us. Atchangulam congregation has been reduced in this way to about two-thirds of its former strength. On the other hand, in one village, a few were led to cast in their lot with us from the operation of the same or a similar belief. In this village, the non-Christian part of the community suffered very much from cholera, while only one among the Christians died, and that a child of two or three years. Some of the poor ignorant people were so impressed by this that they determined to adopt the Christian faith, and yielded themselves to Christian teaching.

Number of  
congrega-  
tions and  
churches.

"The large number of excisions is, however, not all due to relapses during the past year. At Kumarapuram, for example, fifty five have been struck off the register, but these on account of some dispute in the congregation, have not been attending public worship for several years. It was thought that the breach might be healed, but all efforts in this direction have failed."

The reports of the pastors and catechists are full of interest, and give evidence of the fidelity and success with which many of these men of humble attainments are doing the work which has been entrusted to them. Mr. Allan gives his impressions of the village congregations and of the character and work of many of the people in the following terms:—

Character  
of the vil-  
lage congre-  
gations.

“Exclusive of pastorates, there are in this district fifty-one congregations. These differ very much with respect to both the number and the quality of their members. Weravilei numbers 380, while Pareiyadi numbers only six, and hardly ought at that strength to have been counted as a separate congregation. With some of the congregations I have had much more dealings than with others, but since taking charge I have visited all, and have been able to form some idea of the condition of each. There are congregations which one cannot visit without experiencing a sort of spiritual chill. These are not all of one type. Some consist of people who are poor and ignorant, who, with their ancestors, have been in a most servile condition for ages, the circle of whose ideas is very contracted, and who, though in many cases they have been under Christian teaching for long years, and may be said to have acquired some knowledge of the letter of the Gospel, can hardly be said to have made much progress in the appreciation and practice of whatever things are true, honest, just, pure, lovely, and of good report. They are careless and indifferent in every respect. One can hardly be five minutes in the presence of such a congregation without feeling the blighting tendency of the chilly spiritual atmosphere. Sometimes after visiting a congregation of this sort, and especially if I have had to inquire into the financial condition of the congregation, I have gone away almost doubting if the people were really in possession of a moral sense, but without the slightest doubt as to their being utterly destitute of anything like a sense of honour.

“There are congregations, again, where the people being better educated and more affluent, take some pride in keeping their chapel in good order, and in attending the services of public worship, but where all spiritual progress is hindered by the interminable disputes of the people in matters of property.

“On the other hand, many of the congregations it is quite inspiring to visit. It does one's heart good to worship with the people, and it is a pleasure and a joy to preach to them.

“The people are warm-hearted and zealous, and have a considerable deal of spiritual activity. Although in many cases not the most advanced in education and in Scripture knowledge, yet they seem to have learned the secret of the Lord, and are really interested in the advancement of Christ's Kingdom.

“Many of the catechists speak of noble work done by women of their congregations, in conducting prayer meetings in the houses of their neighbours, and in visiting the sick and those who are laggards in attendance at public worship.

“In reading the reports of the agents I have frequently found reference made to the great change wrought, especially in the case of women, in the matter of cleanliness and tidiness, by the influence of Christian teaching. The stranger, in looking around him, cannot fail to see the improvement that has been wrought on a very large scale in this direction. It was one of the first things that impressed me on coming into the country, and in my travelling throughout the district I have everywhere observed the marked contrast in this respect among our poorer

Christian people when compared with their neighbours of the same social status.

“Excluding the pastorates, the number of Church members in the district at present is 717. During the year fifty-eight have been admitted into Church fellowship, ten have for unworthy conduct been expelled, eleven have left the district, and thirty-seven have been removed by death. Converts are admitted into full fellowship in the Church only after a lengthened probation, when they have given evidence of true fealty to the Lord Jesus Christ, and have made considerable progress in Scripture knowledge. Defections, therefore, are much rarer among our Church members, proportionately, than take place among those who are simply adherents. The chief sources of trouble with them are disputes about money and property, and irregularities with respect to marriage. It is characteristic of the generality of the people that they have an intense love of money. The standard of a man where caste is not in question undoubtedly is his money ability. This love of money is sometimes a source of moral weakness on the part of even our church members. Sometimes a man if he thinks he may gain even a very few rupees in cash or property, is tempted to lie and to cheat. Sometimes, too, for a very little wealth in the shape of dowry, a man disregards all forms of Christian marriage, and allies himself to a heathen in heathen fashion.

Church members.

“The eager desire for a little property is not difficult of explanation, when it is taken into consideration that there is almost an entire absence in the country of those industries which enable the ordinary working man to earn regularly a comfortable livelihood, to cherish a spirit of self-reliance and manly independence, and to regard the cunning of his hand, and the strength of his own right arm as his chief capital—a capital, which, while his health lasts, no man can take from him.”

Education is spreading throughout the district. Mr. Allan says:—

Educational work.

“Not including the Girls’ Boarding School, there are in all 58 schools in the district. Of these eight are Zenana schools carried on by the Bible-women, one is a school for girls of higher caste exclusively, and the remaining 49 are ordinarily village mixed schools. Towards the close of the year the children of the three upper classes were gathered together into five different centres and examined.

“Many of those schools are in excellent condition. Some of them are far from that. The average attainment, I should say, is fairly satisfactory.

“In point of number of children on register these schools vary from 36, the lowest, at the end of the year, to 89, the highest. Yet, as in some places, there is great indifference and neglect on the part of parents to send the children out to school, the schoolmasters have much difficulty in keeping the average attendance up to 25, the point required to obtain the Government grant in aid. We have received grants in aid for 47 schools, including boarding school, for which we tender our heartiest thanks to His Highness the Maha Rajah’s Government.

“The Rev. C. Sathianathan, in addition to his other duties as assistant missionary, examines and reports on schools monthly, and to his active and careful supervision it is largely due that some of them are maintained in even a moderate state of efficiency.”

Eight Bible-women are at work in various parts of the district, and there are many towns where they might do most valuable work, if a larger number could be employed.

Female agency.

Female agency has for some years past been most successfully employed under the wise guidance of Mrs. Duthie. Her report, full of incidents of a most encouraging and suggestive kind, is one which strengthens faith, and appeals very strongly to Christian sympathy in this great work. It sums up the work and experience of the year in this department thus :—

“Zenana work has made steady progress throughout the year. Fifteen Bible-women are employed. 522 women have been under instruction, of whom 180 are able to read the Bible, 171 have newly commenced to learn; 143 have left us from various causes, but 40 have carried the Bible with them. The two Bible-readers have visited 1,189 houses where there are no learners, and 6,970 listeners have had the Scriptures read and explained to them. 485 lesson-books and 90 New Testaments and Gospel portions have been sold. Sewing has been taught in 82 houses, where the women have learned to read.

“The notable features of the year’s work have been the appointment of an additional Bible-reader, the wider opening for Zenana teaching amongst the silk weavers at Kottar, and the Sabbath afternoon work carried on by the Bible-women and voluntary workers in the villages where we are unable to send teachers.

“We have had a very busy year, and the work has been unusually interesting. In the houses, by the wayside, at crowded festivals, and in towns and villages far and near, the ‘sweet story’ has been told and seed sown which *must* bear fruit, for God has said: ‘My word shall not return unto me void, but shall accomplish that whereto I have sent it.’

“In the Report for 1877 we find fifty-one women were learning at Kottar. Zenana work has wonderfully developed since that time. Not only at Kottar, but in many other parts of Travancore, there are now many hundreds of women under instruction, and thousands have heard the message of God’s love from the lips of the Bible-women.

“The scope for work is well nigh boundless. One is often oppressed with the vast amount that still needs to be done. ‘Send us a teacher,’ and ‘Why cannot you come oftener?’ are the words that fall painfully upon the ear, and make the heart sad because there are so many thirsting for the water of life and so few to carry it to them.”

Boarding  
school for  
girls.

Mrs. Duthie has also had under her management the boarding-school for girls. She reports concerning it :—

“The present number of boarders is fifty-one, eleven of these are orphans. Sixteen girls left the school, and nineteen were newly admitted. No girl is taken who cannot read and write well. Usually the first scholars are selected and sent in from the district. The boarding school is a new world to these children, and the outward change that soon passes over them is very striking. After receiving years of training and a good education, the girls return to their homes—most of them well-fitted to occupy respectable positions and exercise an influence for good on their respective congregations. There are many such women scattered over the district. Some are employed as teachers and others as Bible-women. Several are the mothers of the children now in the school.”

Girls’ day  
school.

Miss Duthie has taken charge of the *four* day-schools for girls. In these there are altogether 300 scholars, with nine teachers. Miss Duthie writes :—

“During the year there has been but little change in the schools under



my care, either in the work or in the number attending them. As formerly, each has been regularly visited, and this has helped to keep up the interest of both teachers and pupils. The lessons learnt have been very similar to those of last year. Scripture and sewing classes have been regularly carried on, also a Sunday-school every Sunday afternoon from two to five o'clock. The attendance of the girls has been, on the whole, better than formerly ; but this is still our greatest obstacle to progress.

"The Nagercoil School for Christian girls is, I am glad to say, in a very satisfactory condition—greatly owing to the pains taken by the head teacher.

"The three non-Christian schools have made progress during the year

The Tittuvilei Mission district is an offshoot of Nagercoil, and under the general supervision of the senior English missionary. It covers an area of 121 square miles, and has a population of 30,260. The past year has been a memorable one in the history of this district by the death of its pastor, the Rev. C. Yesudian, who for nineteen years had ministered to it with singular wisdom and devotion. An evangelist and ten catechists minister to the spiritual needs of the thirteen churches in the district and labour among the heathen.

## NEYOOR.

*Missionaries.*—REV. I. H. HACKER, MR. E. SARGOOD FRY, M.B., C.M., and MRS. THOMSON.

*Native Ordained Pastors.*—REVS. S. ZECHABIAH, A. ARUMEINAYAGAM, P. YACOB, B. MANASSEH, and V. ARUMEINAYAGAM.

Neyoor is a small town in a large district, having an area of 200 square miles with a population of 126,000. It is only thirteen miles from Nagercoil, which is a very short distance in the mission-field, though it represents a wide extent of country to evangelise. The Rev. I. H. Hacker writes :—

"The beginning of the year was very trying to the poor people of these parts, owing to a severe outbreak of cholera. During the month of January it is estimated that within a radius of two miles from our station more than 800 people died from this dire disease, while thousands were attacked.

"This anxiety went on until the annual rains came, when the cholera disappeared, and the close of the year found the people rejoicing in a good harvest and a fair amount of prosperity.

"The total Christian community in this district amounts to 9,803, of whom 1,089 are church members, 4,486 baptized, and 4,228 adherents who are under Christian instruction. During the year 206 persons have newly placed themselves under Christian instruction, 203 have been baptized, while 73 have been admitted to church fellowship. Although many of our people are poor and many are ignorant, yet it is amongst these that we have a right to expect that Christian truth, Christian principle, and Christian conduct, should be found. We must in many cases confess to a feeling of disappointment, when, after much prayerful effort and sowing of

the seed of life in their hearts, we find barren results, while on the other hand we find the truth of our Saviour's parable illustrated, that some seed falls upon good ground and produces some thirty, some sixty, some a hundred-fold. To the question: 'Is Christ's truth exerting power over the hearts and lives of your native Christians?' my reply would be most unhesitatingly 'Yes.' There are many cases where the so-called Christians are men and women of straw, of paper, and hardly worth to the Christian community the paper upon which their names are written. But there are others, obscure, unlearned, upon whom the spirit of God rests, and the power of Christ is seen in their daily consistent conduct, in their fortitude in the hour of trial, in their calmness and rejoicing in the hour of death.

**Evangelistic effort.**

"In order to carry on the various work in connection with our Christian community effectually, there have been engaged, during the year, as usual, five pastors, six evangelists, and thirty-eight catechists. These have been engaged in the sixty congregations in the district, and they have done good service. I find that the strongest and truest Christian Church is the one where its members are most anxious for the salvation of others.

"The manner in which these efforts are received by our non-Christian neighbours is full of encouragement, because we may take this as a fair sign of the spread of the Truth. During the year I have sat with men in their village public places, held open-air services, and, in company with native brethren, have proclaimed the love of Christ to very reverent and attentive listeners. Men are beginning to understand the Christian motive, to be influenced by the Christian story, and won by the love of Christ. 'This knowledge is a broad, firm highway to heaven,' was the testimony of one who listened to us on one occasion, while his face at the time showed he was rejoicing in some light he had never seen before, and I believe if social customs were not so blindly rigorous we should see more fruit of our labour.

**Work among the young.**

"There is a wide field of usefulness opened in this district among the little ones, which I have always considered one of the most important parts of the work here. I am glad to report that in the various schools we have had a steady, good year, in which seed has been sown which will produce good fruit in the years to come.

**Vernacular schools.**

"There have been, as in former years, fifty-one Vernacular schools in connection with our mission, attended by 3,335 scholars, 736 of whom are girls. They are taught by ninety teachers.

"The Anglo-Vernacular school was established years ago for the purpose of training some of the sharpest boys who have passed through the Vernacular schools, in the hope that some of them may go from here to the Nagercoil Seminary, and after further training, become our future teachers and preachers. Most of the agents of this district, in early life, passed through this school. Many have become eminently useful, and in looking back we have every reason to be encouraged by the results attained.

**Sunday-schools.**

"Efforts have been made, as in previous years, to keep up schools for the children on Sundays. This is a fine field of work for the fairly educated members of our congregations, who have thus a good opportunity of instructing others in the love of Christ. I cannot say that in every congregation the Sunday-school is on a satisfactory footing, for in many cases the children are left to the day-school teachers, the people believing it to be their duty to teach them religious truth just as they teach reading and arithmetic. The idea of voluntary work, where a lay member of the congregation will gather together a few children and, out of simple love to Jesus, tell the children of the Friend of little children, lies very much out of the sphere of native thought. 'The teacher is paid to teach, he must, therefore, teach—what can we do?' seems to be the expression of native opinion, and it is difficult to make them act upon new views. I am



glad to say, however, that in some congregations some friends feel it a privilege to teach the little ones, and we have 'bonâ fide' Sabbath schools. Neyoor has had such a school for years. In other places schools have been established, and we can say that in this district more than 3,000 children gather together in various little companies on Sundays to hear specially the story of Jesus Christ's love and pity to the sons of men."

In the Report for last year Mrs. Hacker's name was mentioned as having under her care four Bible-women and the girls' boarding-school. But the first sheets of that report had not passed through the printer's hands when the intelligence arrived that this devoted and most successful worker had very suddenly been called home, leaving a precious remembrance behind her of a gracious Christian life. The four Bible-women have continued at their posts throughout the year :—

Bible-  
women.

"They have been steadily at work, and report that wherever they go they are welcomed, and in many instances asked to come again. The women in the high-caste households take special interest in the story of Christ's redeeming love, and listen with eagerness about Him who was woman's greatest Friend.

"Many testimonies to the valuable service these Bible-women are doing have been received, and I believe they are all earnest Christian women striving to do their utmost for the Master.

"A movement was started some years ago among the Christian women who have been well educated in the boarding school, which has been productive of good. Many were moved to give some of the knowledge they possessed to their less-favoured fellow-countrywomen. Consequently, in some congregations, these women go out, two by two, on Sunday afternoon, and on other occasions, to read the Bible, have conversation with, and pray with their heathen neighbours. Their work has been blessed."

Voluntary  
workers.

The girls' boarding-school has been for the greater part of the year under the care of Mrs. Thomson and Miss Baylis :—

Girls'  
boarding-  
school.

"There have been fifty-five girls in this school during the year, thirty-one of whom have been boarders. The general health has been good ; but, owing to an outbreak of small-pox, which attacked several of the girls, the school had to be dismissed before the Christmas holidays, which spoiled our examinations and the finish of the year's work. The girls in this boarding school are most of them daughters of the agents, who receive a liberal education, and, after they have left us, become of great service in the different congregations, as wives of the catechists or teachers. All our Bible-women and voluntary workers who passed through this school have thus become capable of rendering much help to the mission."

The Medical Mission has been worked throughout the year entirely by Mr. Pakkianathan and seven other medical evangelists in charge of district dispensaries. Mr. Hacker reports :—

Medical  
mission.

"The work of the medical mission has, during the year, been carried on to the best of our ability. The loss of Dr. Thomson has been most painfully felt. Almost every day we have missed his enthusiastic spirit and his ready help, while we have realized more than when he was with us what a centre of good he was. The medical evangelists in charge of

the different dispensaries in connection with the mission have, however, striven well, and done their duties faithfully. It has been my privilege once each month to meet them all, pray with them, hear a monthly report of their work, and in various ways to give them all the assistance in my power. I have been pleased with the ready way in which they have taken advice, and their earnest desire to keep up to the mark in their duties. They have, I believe, done a good work upon which the blessing of the Lord will rest.

Evangelistic work done by the dressers.

"The duties in the dispensaries occupy much time in the week, but the Lord's day is devoted to the express work of preaching the Gospel in the neighbourhood of the several dispensaries. The dressers are impressed with the fact that Jesus Christ, when He sent out his disciples on their first missionary tour, commissioned them to preach the Gospel and heal the sick, and therefore as medical evangelists, if the Evangel is not faithfully proclaimed, their work from a Christian point of view is a failure. I believe, however, that during the year all have felt their responsibilities, and have tried in various ways to commend the Gospel of Jesus Christ to their fellow countrymen. As often as duties would allow me, I have spent Sundays with Mr. Pakkianathan, the medical evangelist of Neyoor, and many a happy hour have we had by the road, side, in villages, and at our evangelistic meetings in the schoolroom at Eraniel. There is a growing disposition to listen respectfully to Gospel truths, and the influence which the native evangelists possess by reason of their medical knowledge, gives them great power in quarters where a simple preacher would hardly be received."

Mrs. Thomson's Report.

Mrs. Thomson has continued to carry on the Zenana and school-work in connection with the mission. She says:—

"My daughter has almost entire superintendence of the girls' boarding-school, to which she devotes herself with much energy and delight, and has won the affection of the girls. On Sabbath afternoons she has a class of over fifty scholars. The elder girls attend the prayer-meeting I have for women in the village every Saturday morning. The good counsel they so often receive at school is being blessed to them.

"The six schools for the little Hindu children have continued throughout the year. Of the 289 names in the register 131 are of the so-called higher castes. The first few months the attendance was varied, owing to a very severe epidemic of cholera."

The need for Zenana teachers to follow up the girls who leave the schools is very great, and becomes more pressing every year. Only want of funds has prevented the development of this work.

Five Bible-women have been labouring under Mrs. Thomson's direction, and have met with an increasing welcome from all classes of the people.

## PAREYCHALEY.

*Missionary.*—Rev. J. EMLYN.

*Ordained Native Pastors.*—Revs. W. FLETCHER, J. KAMALAM, and G. SATTIANATHAN.

No report has been received from this station.

## TREVANDRUM.

*Missionary.*—Rev. S. MATEER., F.L.S.

*Native Assistant Missionary.*—Rev. ANBUDIAN DEVALAM.

*Ordained Native Pastors.*—Revs. J. SEILEYAM, W. G. RASALAM,  
and V. MOSES.

The Rev. S. Mateer summarises the results of the year's work thus :— Summary.

“On the whole, I am thankful to find that a fair amount of work has been accomplished during the year, and a moderate advance made in every element of progress. The number of professing Christians in this district has risen from 5,802 to 6,147, an increase of 345. Scholars have increased from 1,117 to 1,188 ; total number of baptized persons from 2,151 to 2,290 ; and church members from 717 to 739. The number of adults able to read has advanced from 849 to 919 ; and native contributions from Rs.1,506 to Rs.1,685. An additional pastorate has been commenced ; thirty-three lectures on Christian topics have been delivered to Hindus and others ; and certainly the knowledge of Christian truth and of the way of salvation has been largely disseminated amongst the heathen around us.”

While there are thus many evidences of the wide-spread and true progress of the work of grace, there are also, as might be expected, indications of weakness among the professing Christians which often cause the missionary much anxiety :—

*Weakness  
of the pro-  
fessing  
Christians.*

“Caste is now the greatest hindrance to the extension of the Gospel in Travancore, whether concealed in the hearts of nominal Christians, and breaking out when opportunity affords, or openly acknowledged by our Hindu hearers ; *e.g.*, in the case of Malayankeel, a congregation eight miles from Trevandrum, comprising about 117 souls. Lately, on a visit to this place, the catechist informed me that some Pulayars of the neighbourhood are willing to embrace Christianity ; but these Shanar Christians (so called) refuse to admit them into *their* chapel ! This matter will have to be carefully looked into as such caste hatreds are the exact reverse of Christian love and unity, and if not firmly and wisely repressed in the beginning, may destroy our work at a future period.”

The character of the native agency employed by a missionary is a very important element in its success. Mr. Mateer is able to write favourably of his assistants :—

*Good native  
assistants.*

“There are now four native ordained ministers working in this district—one as assistant-missionary, one for evangelistic work in the town, and two as village pastors. Catechists and evangelists number twenty-one ; village schoolmasters and mistresses, thirty-one. These agents are carefully selected from the whole area available, useless, incompetent, and unimproving teachers being dropped as soon as possible.

“The result in this district is that those who are at work are really valuable and useful men, some of them quite remarkable for diligence and success. Practical success, indeed, in the conduct of mission work is our

great standard, of course in addition to intelligence, piety and holy walk. Of our native ministers, for instance, two are wholly unacquainted with English, the other two are excellent scholars in this language as well as in their own, but all are alike able, faithful, devoted men, long tested in actual work.

"During the year special efforts have been made to instruct the mission agents and to test their progress in private Scriptural study. In April an examination of all catechists was held in Church History up to the tenth century, and small money prizes were given to the three best. Two men have also been selected and sent to study in the catechists' class at Nagercoil."

Changes in  
Trevan-  
drom  
during the  
last nine-  
teen years.

The City of Trevandrum itself has always been an exceedingly difficult place to work in. Yet the importance of getting a hearing for the Gospel among the Court officials, the priests and the merchants, has always been felt to be so great as to stimulate to special efforts for the attainment of the end. To what extent this has been accomplished may be gathered from the following account of the change which has taken place in the position of the mission during the nineteen years' of Mr. Mateer's work in India :—

"In Trevandrum, when I came, there was no congregation in the town itself, the mission station being at Cannamoola, quite out of the centre of influence. The church in which we now worship was empty and unoccupied. Now we have valuable premises in the cantonment, and a congregation of 348 souls, for whom ampler accommodation is urgently required. There is a free reading-room, open daily (except Sundays), with a meeting twice a week for Hindus and Mohammedans, with a lecture-room and catechists' house at the suburb of Karamana.

"The free reading-room may, perhaps, be regarded as the centre of our evangelistic operations. It is situated in a crowded thoroughfare between the Fort and Temple and the public offices and cantonment ; and is open daily to all cleanly and well-behaved visitors, providing for them such books, magazines, and papers of a good tendency as we can procure. This institution was opened in January, and the attendance to the end of the year amounted to 5,631, mostly caste Hindus, Mohammedans, and Christians of various denominations. The building is quite open in front, and part of two sides, so that, on special occasions, a large number of persons can stand outside in the courtyard and hear or see. Well provided with plain benches, a table or two, and hanging lanterns, it is at any time available for evening meetings."

Bible-  
women and  
schools.

Five Bible-women labour in the district, and twenty-seven village schools are conducted primarily for the benefit of the children of converts.

"Sunday-schools now number fourteen, with an attendance of children and adults amounting to 567. Adults unable to read are taught their letters, and all have Scripture and catechism lessons, and singing. Sunday-schools such as are said to be common in North India, attended by heathen children, we have none. Caste is the hindrance. We endeavoured to establish one at the reading-room, but the attempt failed. We shall, no doubt, ultimately succeed, with further zeal and effort, and the gradual lessening of prejudice and caste feeling."

## QUILON.

*Missionary*—REV. J. KNOWLES.*Ordained Native Pastor*—REV. C. SAMUEL.

The mission at Quilon is beginning to furnish abundant evidence of the importance of having a resident European missionary in such a district. The settlement of the Rev. J. Knowles here has already involved the Society in additional expense in increased grants for evangelistic and educational purposes. And one of the healthiest signs of progress is that the supplies are found to be insufficient to meet a tithe of the needs which spring up in every direction as the district becomes increasingly opened up by Christian workers. But, as the following extracts from the reports of the mission show, such increased expenditure is rapidly and richly repaid by the increased number of conversions to Christ.

Importance  
of station.

Mr. Knowles writes:—

“The past year has been, on the whole, one of steady progress. There is cause for earnest thanksgiving for what has been done, and every reason to take heart and courage for the future. An increase in the grant from the Directors, and several subscriptions, have enabled us to get more abreast of our work, and prepared the way for the formation of new congregations in the coming year in parts of the district hitherto unreached.

Steady  
progress.

“Considering the small number of our agents, I have thought it better to settle and confirm the newly-established congregations by placing a catechist permanently in each, rather than expend our strength in opening up hitherto untouched ground.

“With one exception, we have now a village school opened in each congregation. There has been a marked increase in both the piety and knowledge of the people. Not only the agents, but the surrounding Syrian Christians and heathen bear witness to this in a striking manner. In several instances heathen masters are encouraging their labourers to become Christians, as they say they are so much more trustworthy and industrious in consequence. ‘By their fruits shall ye know them,’ was a wise test.

“The people of Poothoor, the story of whose self-gathering for prayer under three trees was given in the close of last year’s report, have been confirmed; and settled land has been bought, a temporary shed put up for worship, a catechist placed among them, and we hope to send a Bible-woman there this month for permanent residence.

“The number of Christians in the whole district is 1,289, being an increase of 104 in the past year; of these 696 are baptized and 151 communicants.

“The number of children being taught in the schools is 336—248 boys and 88 girls; of these 173 are Protestant Christians, 40 Roman Catholics, 75 Syrian Christians, and 48 Hindus.

“The great want with us is men—capable, Malayalam speaking agents—and next an increase of funds to pay them. These men will have to be drawn from the people themselves, as agents will not come from other districts to labour here.”

Bible-  
women.

Four Bible-women have been at work under the direction of Mrs. Knowles. They "have been doing steady work all the year, and their influence is widely increasing." "Besides these, there have been two women at Myanadu, who have during the year been doing the work of Bible-women entirely of themselves, and unpaid."

Mrs. Knowles has also taken charge of the boarding-school. She says:—

The girls'  
boarding-  
school.

"The boarding-school has gone on steadily this year. It has been a matter of much regret to me that our funds for education are so wholly inadequate to the need. We keep the children as long as we have money to feed them; then, however unwillingly, have to let them go till our funds accumulate a little. This year we have had thirteen girls and seven boys. From all parts of the district I get appeals to take in children, but I have not had funds to do it. It is rough work at first, as they come in knowing nothing; but it is wonderful how soon they respond to care and particularly to affection. The day-school also has been satisfactory. But, though we have taught the English classes entirely ourselves, and all the girls are with me for sewing every afternoon, the strain on the teacher has been very great. I am very anxious this year, if possible, to get a good female teacher, so as to separate the girls from the boys. I have hitherto had no money to do this. The Directors have kindly this year increased our grant for female education to Rs. 150. Still, even this does not anything like answer the need of the district. We should like to establish a caste girls' school in the town of Quilon, where it would be very valuable, but when one thinks of it one seems to hear the children in the district saying: 'We have the greater right, for ours is the greater need.' The children from the district are the greatest delight to me, they repay so well the labour spent upon them."

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## Madagascar.

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The new  
treaty with  
France.

The past year has been a time of suspense in this mission. The war with France dragged on slowly and without result, save of suffering to both combatants from the diseases common to malarial districts, and it seemed impossible to say when it would terminate. Suddenly, however, towards the close of 1885, negotiations were re-opened; and on January 13th the startling news was announced in the French Chambers that a Treaty of Peace had been prepared and conditionally signed by the representatives of both powers on December 17th. The treaty has been accepted and ratified by the French and also by the Queen of Madagascar, so that the war is now at an end. It is not our province to express an opinion as to the political conditions established by the new treaty, except in so far as these conditions affect the interest of

## IV.—TRAVANCORE.

STATIONS.	Missionaries.
	JAMES DUTHIE ( <i>m</i> ), 1856. W. LEE ( <i>m</i> ), 1864.* A. L. ALLAN, 1883. Miss DUTHIE, 1883.
<i>Nagercoil</i> ..	<i>Native Pastors</i> —J. JOSHUA, Nagercoil. C. MASSILAMANI, Dennispuram. V. ARUMEINAYAGAM, 1867, Thamariekulam. V. SOLOMON, 1879, Agasteespuram. J. NATHANIEL, 1879, Santhapuram. C. SATTIANATHAN, 1879, Nagercoil. J. MOSES, Zionpuram.
<i>Tittuvilei</i> :—	
<i>Neyoor</i> ..	I. H. HACKER, 1877. E. SARGOOD FRY, M.B., C.M. ( <i>m</i> ), 1885. Mrs. THOMSON, 1884. <i>Native Pastors</i> —S. ZECHARIAH, Neyoor. A. ARUMEINAYAGAM, 1867, Attoor. P. YACOB, 1879, Devikodu. B. MANASSEH, 1879, Kadamaleikunnoo. <i>Assistant Missionary</i> —V. ARUMEINAYAGAM.
<i>Pareychaley</i> ..	J. EMLYN, 1867. <i>Native Pastors</i> —WILLIAM FLETCHER, 1867. JOSEPH KAMALAM, 1867. G. SATTIANATHAN, 1880, Amaravila.
<i>Trevandrum</i> ..	SAMUEL MATEER, F.L.S. ( <i>m</i> ), 1858. <i>Native Pastors</i> —ANBUDIAN DEVALAM, 1872. JOSEPH SEILEYAM, 1879, Neyattankara. V. MOSES, Trevandrum. W. G. RASALAM, 1885, Nellikaikuli.
<i>Quilon</i> ..	JOSHUA KNOWLES ( <i>m</i> ), 1880. <i>Native Pastor</i> —C. SAMUEL, 1879.

TOTAL.—Eight English Missionaries; Two Female Missionaries; Twenty Ordained Native Pastors.

\* In England.

## TRAVANCORE.

STATIONS AND OUT-STATIONS.	When Begun.	English Missionaries.	Female Missionaries.	Nat. Ordained Ministers.	Native Preachers.	Church Members.	Native Adherents.	SCHOOLS.						Local Contri- butions.		
								Boys.		Girls.		Fees.	Scholars.		Fees.	Scholars.
								Schools.	Scholars.	Schools.	Scholars.					
NAAGERCOIL .. .. .	1809	3	1	7	32	1305	9689	53	2331	14	1046	£ s. d. ..	£ s. d. ..	£ s. d. 298 16 6		
Sixty-three Out-stations	..	}	..	..	..	..	..	15	527	6	251	..	..	69 6 0		
TITTUVILEI .. .. .	1866		..	..	..	11	187	1565	42	2698	9	736	..	..	199 12 3	
Thirteen Out-stations	..		2	1	5	44	1089	9803	53	2294	6	512	..	..	169 9 6	
NEYOOR .. .. .	1828	}	..	..	..	..	..	31	883	3	305	..	..	133 8 10		
Sixty Out-stations	..		1	..	3	45	1064	14317	15	317	2	88	..	..	32 10 6	
PAREYCHALEY .. .. .	1845		1	..	4	21	739	6147	209	9050	39	2938	..	..	903 3 6	
Sixty-eight Out-stations	..	}	..	..	..	..	..	..	..	..	..	..	..	..		
TREVANDRUM .. .. .	1838		1	..	1	8	151	1289	..	..	..	..	..	..	..	
Forty Out-stations	..		1	..	..	..	..	..	..	..	..	..	..	..	..	
QUILON .. .. .	1821	}	..	..	..	..	..	..	..	..	..	..	..	..		
Eleven Out-stations	..		..	..	..	..	..	..	..	..	..	..	..	..	..	
TOTALS .. .. .	..		8	2	20	161	4535	42810	209	9050	39	2938	..	..	903 3 6	



❖ NINETY-THIRD ❖ REPORT ❖

OF THE

**LONDON**

❖ **MISSIONARY** ❖

**SOCIETY**

*For the Year ending April 30th,*

1887

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27, Chancery Lane, W.C.

when he passed the Matriculation Examination, he would come to Vizianagram to study, or go elsewhere.

"Whenever I have been at head-quarters I have held a Bible-class on Sunday forenoons with the Christian young men in our Mission—teachers and colporteur. Those able to attend have been but four. The smallness of the number has perhaps ensured a greater thoroughness in the tuition, as inquiries and conversations could be carried on more freely. We have studied several chapters in the Gospel of Luke, and intend to continue the class as opportunity permits. Bible-class.

"This is a brief review of the labours we have been trying to do during the year. In many respects our efforts have been feeble, in appearance they have been fruitless, yet we have the confidence that good has been done, that truth has been seen and appreciated, and that influences have been exerted on men's hearts, which have helped to extend that Kingdom of God which coming not with observation is within us." Results of labours.

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## TRAVANCORE.

The Mission in Travancore is a striking illustration of the beneficial results of concentration in Christian work. It can scarcely be said that seven male and two female missionaries is a large staff for carrying on a Mission among rather more than a million of idolaters. Yet this staff is large compared to that employed in the Missions of the South Indian districts. The Missions in Belgaum, Bellary, Cuddapah, Salem, Coimbatore, and Vizagapatam, have each to deal with populations as large and larger than the whole number reached by means of the *five* stations in Travancore. Yet the staff of missionaries in Travancore is never less than double, usually it is treble, the number engaged in each of the districts above-named. Beneficial result of concentrated effort.

It is surely in some measure owing to this fact that the Travancore Mission has had, and continues to have, such remarkable success as compared with the Missions in the South Indian districts. It has been possible to reach a larger number of the people with the Gospel message; a larger number have been brought under instruction in schools; more native helpers have been raised up to assist in the work. This difference going on year after year during a long period with ever-increasing results, the work in Travancore has become remarkable for its extent and success. Commencing among the lower castes and classes, the work of God's grace now compels the attention and respect of the high caste and influential; and, again, moving out in Divine sympathy towards those who are most in need, the Gospel is now winning its way among the outcast and degraded aboriginal tribes who inhabit the hill region. So numerous are now the openings for extended work in each district of the Mission, and so urgent are the appeals made for teachers, that it has been quite out of the power of the Directors to make adequate provision for the growing need.

## NAGERCOIL.

*Missionaries*—REVS. J. DUTHIE, W. LEE, and A. L. ALLAN ;  
and Miss DUTHIE.

*Ordained Native Pastors*—REVS. J. JOSHUA, V. ARUMEINAYAGAM,  
V. SOLOMON, J. NATHANIEL, C. SATHIANATHAN, and  
J. MOSES.

No report\* has been received from the senior missionary of this district, the Rev. J. Duthie, of the varied and important work under his charge.

The Rev. A. L. Allan, who has the care of the district around Nagercoil, furnishes a very full account of his work and of the condition of the Christian communities in the district. The following extracts must suffice:—

Statistics of  
membership.

"The statistics show an advance on the previous year of 167 in the number of adherents, of 87 in the number of the baptized, of 37 in the number of adults able to read, of 23 in the number of church members, and of 242 in the number of children learning in our village schools. The increase, except, perhaps, in the case of the school children, can hardly be regarded as satisfactory. For, apart altogether from the question as to how much of it is due to the natural increase of the Christian community, the time surely has come here when we may reasonably expect to see a larger result from the labours of upwards of 100 workers.

Congregations  
in the district.

"The year has been to our people a fairly prosperous one in health and in worldly circumstance. There has been no serious outbreak of disease, such as in the previous year; nor has there been any marked diminution in the crops, on which our people almost entirely depend.

Low standard  
of Christian life.

"The number of congregations in the district remains the same as it was in the previous year—51, exclusive of pastorates. Our congregations are scattered over an area of about 170 square miles, with a population of about 132,000. This population is not gathered together into a few centres, but is distributed throughout numerous little hamlets or clachans, with here and there a larger village. Many of our little chapels, therefore, like chapels in rural districts in Britain, have but few dwellings in their immediate locality, yet almost every one is central to a population of not less than 1,000 within a radius of one mile, and many are central to a population of several thousands. In not a few of our older congregations many of the members are Christians of the third or fourth generation. One might naturally suppose that in those congregations there would be formed a higher ideal of the Christian life than could reasonably be looked for in some of our younger congregations, where those who are now Christian have at one time been themselves demon-worshippers. Yet the contrary is very often the case. Indeed, the low standard of Christian life which many of our professedly Christian people of long standing set up for themselves is doubtless a great hindrance to the success of our work. I have frequently had it said to me: 'Your Christian people are no better than their non-Christian neighbours,' and those of our agents who make serious efforts for the extension of our work tell me that they very often meet with a like rebuff. In our older congregations we have reached that stage at which a considerable sprinkling of the members are Christians simply because their fathers and grandfathers were Christians.

\* Received subsequently, but too late for insertion.

"In some of those old congregations we are scarcely ever free from wranglings and disputes, and have little prosperity. On the other hand, in some of our more recent congregations, even where there is less knowledge, there is a genuine Christian enthusiasm, an earnest effort to advance the cause of Christ, and an honest endeavour to live worthy of Him whose name they have taken upon themselves. There is peace, and concord, and brotherly love among the members, too, although there may be more opposition from outsiders. It is so, because those who take an active interest in the affairs of the congregation have experienced in their own souls the power of the Gospel, and the joy of the Lord is their strength. Much depends on how the catechist seeks, by incessant working among them, to inspire them with a spirit of earnestness and enthusiasm in their religious services. It seems to me that a considerable number of our people are listless and careless, and some leave us altogether and go back to heathenism just because some of our catechists either do not try, or do not succeed in the attempt, to make the new faith which they have adopted interesting to them. The people have been accustomed to a good deal of merry-making of an evening in connection with their village temples, and in many cases, no doubt, feel a strong temptation to return to this. Some of our agents succeed very well in establishing a counteracting influence by conducting singing classes in the evening. If the people are not urged on to busy themselves with some degree of enthusiasm about the things that pertain to their new faith, then the things that pertain to the old are sure, to a greater or less extent, to regain the higher place in their thoughts and likings. Especially is it so in the case of young men, whose whole nature urges them on to be active about something. Efforts have been made to institute in our larger congregations special meetings for young men, and, where practicable, to form Young Men's Christian Associations. Some of those meetings have been carried on very successfully during the year, and have proved beneficial not only in the moral and intellectual improvement of the young men, but in an increased interest in the affairs of the Church in general. These meetings are conducted differently in different places, according to the needs and abilities of the young men. Some of the catechists speak of young men who, having gained confidence and fitness from attendance and practice at these meetings, now accompany them sometimes in their visitations, and engage in prayer in the houses of the people, and give exhortations. Thus many of our young men are being awakened to a sense of their ability to engage in active efforts for the extension and upbuilding of the Church according as they have opportunity.

Earnestness of some of the newer congregations.

Catechists lacking power to maintain interest.

Efforts to stir up the young men.

"The Rev. C. Sathianathan, speaking in his report of the progress of the work in the village of Eikkanam, and of several who of late have embraced Christianity in that village, says :—

"One of them is a devil-dancer and a devotee of *Pantimadan*. When offerings are made to this demon the people are accustomed to sacrifice a pig to propitiate his anger and revenge. This poor man, who acted as priest on such occasions, was wont to bite the throat of the pig and suck up the blood of the victim. He has given up this barbarous habit, and has become a useful member of the congregation."

A converted devil-dancer.

"From such low depths many of our people are drawn ; and when one considers what they have been and what they now are, there is much room for thanksgiving, even though much in their life that is un-Christian still remains to be deplored.

"Incessant efforts have been made during the year to get the people of our congregations to realise that everyone who calls himself Christ's is in duty bound to do what in him lies for the evangelising of others, and that he who withholds himself from the fulfilment of this duty cannot realise the fulness of the blessing which is in Christ Jesus.

Signs of progress.

"It is very encouraging to read in the reports of the agents of many who

are convinced of the claims of Christ, and who are simply deferring the time of their yielding themselves to Him. Many acknowledge the superiority of Christianity, but are held back from avowing themselves Christians because of caste prejudice, &c.

Interesting cases.

"Often have I been surprised to find a genuine spirit of inquiry existing where one would have least expected it. Frequently young men altogether unknown to me before have called upon me with professedly no object further than simply to make a call; and when, after a little general conversation, I have talked to them of sin and sin's consequences, and of the Friend we have in Jesus, the Saviour from sin, they have always lent a willing ear. Usually they have conversed with manifest interest on religious matters, and not unfrequently have thanked me at the close, and told me that it was really to have a talk on such subjects that they had come, but that they had not had the courage to say so. Some with whom I have talked have made considerable progress in the study of the life and teachings of Jesus Christ, and with an intelligence of faith which I wish all our professedly Christian people were able to display, have told me that in Christ was all their hope. But they have added, with evident anxiety of thought, that if they were to make an open profession of Christianity their doing so would cost them all that they hope to inherit, with the good-will of those who are near and dear to them; and that they would have nasty names called at them, such as 'Low-caste fellow.'

"The loss of the right to inherit ancestral property on becoming a Christian is a much more substantial grievance, and one which cries aloud for redress. It is a misnomer to speak of religious toleration where the law is such that, when a man becomes a Christian, he loses his right of inheritance.

Encouraging signs.

"An encouraging sign is the growing readiness to receive and read hand-bills. Tracts and Scripture portions too are increasingly sought after and perused. Altogether there is much in the present state of the work in the district to give hope for the future. We are firmly persuaded that a larger blessing is in store for us. Oh, that we had faith enough to receive it!

Itinerating evangelists.

"Towards the close of the year two of our able agents were freed from the work of their congregations and appointed to itinerate continuously in the district. We appointed those men to this work on receiving promise of support for one man from our friends in the Sunday-school of the Evangelical Union Church, Montrose Street, Glasgow. Our agents have very praiseworthy resolved to support the other man.

The church members.

"Of the 6,338 people connected with these congregations 3,326 are baptized, and 740 are communicants, whom we speak of as church members. 34 were admitted to church membership during the year, and 141 were baptized, 27 of whom were adults. 7 church members were removed by death, and 8 were expelled. It is a great pity that year after year, in order to preserve good discipline, some, because of unworthy conduct, have to be expelled from the membership of the church. The excessive distribution of land, by which everyone almost has a little patch to care for, and the deplorable habit of borrowing money, which the people are so much given to, and the consequent litigious disposition to which these seem in great part to give rise, are sources of much trouble, and now and again give occasion for the exhibition of great moral weakness.

Work of the pastors.

"During the year the pastor of Dennispuram resigned his pastorate, and removed to Madras to engage in work at the Albion Press there. The two congregations forming the pastorate are now, in consequence, directly under the management of the missionary of the district. In my report last year I spoke of the backward state of these congregations. I would only add here that they are much weaker numerically than appeared in the statistics of 1885.

"The work in the pastorates at Agasteespuram, Zionpuram, and Santhapuram, has been carried on unremittingly during the year. At Agasteespuram the work is carried on amid more active opposition than perhaps anywhere else in the district. The pastor, however, is far from losing heart. He works on with considerable tact and ability, and our cause seems to thrive. The pastor at Zionpuram was prostrated for a long time at the beginning of the year by repeated attacks of fever, and his recovery at one time seemed doubtful. But we are thankful to say that he has been restored to health, and has been enabled to carry on his work during the greater part of the year in something like his wonted vigour. Santhapuram, as many of our readers know, was at one time a head station, and the residence of a European missionary. The village is almost entirely Christian.

"The work in our schools has upon the whole been carried on satisfactorily, and progress has been made both in point of number and in point of attainment. At the annual examinations, which we conducted recently on six different days at various centres in the district, I was much pleased to see that so many of our schools are in a very satisfactory condition. While, here and there, because the teachers are not so diligent as they should be, and here and there, because there are peculiar difficulties to contend with, the success is not as we could wish it; yet, upon the whole, the work is well and successfully done. The schools.

"During the year 2 village schools and 2 zenana schools have been opened; so that we have now in all 63 schools. One, the Girls' Boarding School, is under the kind and careful management of Mrs. Duthie; 10 are zenana schools; 1 is a school in Kottar for girls only, and 51 are schools open to all boys and girls of every class and creed, and situated for the most part in villages where we have a Christian congregation.

"The desire for education on the part of the people is growing. Many at present are wishing to put themselves and their children under our instruction.

"Owing, doubtless, to the Seminary being at Nagercoil, no boarding school for boys has been instituted in this district. But the seminary exists for all the districts of our mission in Travancore, and this district can claim boarding accommodation in it for 20 boys only. This, however, is altogether inadequate for the needs of the district. At the beginning of the year I had applications from some 30 boys for the two or three vacancies which then occurred owing to boys leaving the Seminary. I felt, therefore, that some effort should be made to put it in the power of those boys to secure to themselves the advantages of an education in English. It appeared that the plan which would best join efficiency with economy would be to provide boarding accommodation at Nagercoil for the boys at a moderate fee, and allow them to attend the classes in the Seminary. This plan accordingly was adopted, and a Boys' Boarding House was instituted about the middle of the year. We began with 7 boys, and at the end of the year we had 15. This institution is a great boon to our people, and will prove a help to our work by providing a larger supply of suitable young men as workers. The Seminary and the Boys' Boarding House.

"About the beginning of the year two more Bible-women were employed, so that we have now 10 women engaged in the work of going about from house to house teaching their fellow-women to read, and reading and explaining the Gospel story to those who will lend an ear to it. These women have at present 227 women under their tuition, drawn from 16 different castes; but the majority are Sudra women. These Bible-women are doing a good and lasting work. By enabling their fellow-women to read, and thereby to gain for themselves some knowledge of the thoughts that occupy the minds of men and women beyond the limits of their own little village, and the circle of their own personal friends, they Bible-women.



are creating a spirit of inquiry which cannot fail to result in a wider knowledge of the truth as it is in Jesus Christ. Moreover, they are the bearers of consolation to many a troubled and weary heart."

Work among  
girls and  
women.

Zenana work and girls' schools have been for many years a markedly successful feature of the Nagercoil Mission. Mrs. and Miss Duthie have continued their untiring services in caring for the schools and in directing the efforts of the large staff of Bible-women. And the results are increasingly interesting and satisfactory.

Mrs. Duthie's  
report.

Mrs. Duthie has under her direction twelve Bible-women and two itinerant Bible-readers. Regular work has been carried on in nineteen towns and villages; 497 women have been under regular instruction; and 4,425 houses have been visited by the Bible-readers.

The Report furnishes detailed information respecting the work of each of these women, as well as extracts from their journals. Mrs. Duthie says:—

"Throughout the year there has been steady and encouraging success. The 12 zenana teachers sent out 'two by two' have worked earnestly in their respective spheres, while the Bible-readers have carried the message of salvation to more distant places, and have had a much larger number of listeners than in any previous year. The Sunday-work heartily engaged in by all, including the voluntary workers, has been of special interest—crowds gathering to listen, and many eagerly asking that a teacher may be sent to tell them more. The wide-spread desire of the Hindu women for education, and the changed opinion of many of the men on the subject, is a pleasing contrast to the past and a hopeful sign for the future.

"During the year some new houses have been opened at two important centres in Kottar, and also amongst the Mohammedans at Nagercoil. Altogether the number reading is 497. This is rather less than last year, on account of several marriages that have taken place amongst the high-caste women, none having been allowed during the year of mourning for the late Maharajah. Some others, chiefly the wives of officials, have also left us for homes at a distance, and, although we are sorry to lose our interesting pupils, there is the satisfaction of knowing that the knowledge gained is not lost, and likely to prove of benefit to others. I am much pleased to find that of the number who have left us this year 143 are able to read the Bible.

Cheering results  
among the silk  
weavers.

"Reference was made in my last report to the work among the silk weavers at Kottar. This year the results have been even more cheering. Former obstacles have been to a great extent removed, and our efficient teachers, Mariamie and Rebecca, have succeeded wonderfully in winning their way amongst this difficult but interesting people. They are now freely received in 17 houses, and 25 women are under regular instruction. The old women, however, are full of suspicion, and strongly averse to the new teaching.

A desire for  
knowledge.

"The following instance among many shows that a desire for knowledge has been awakened.

"Rebecca writes:—'One day, when teaching a woman, she said to me: 'As I have no children and very little household work to do, I spend a great deal of time in reading. When idle I do not feel happy, neither do I care much to go to the houses of those around me, as they are very ignorant and superstitious, and cannot help me in my search for knowledge.

The only thing that cheers me is my book. When I can read well I hope to read many books, and try and improve myself. My only fear is that my friends will object to this, as they think that by reading I may become a Christian, as so many women have, both here and at Madura."

"Parinbam and Natchatram are working amongst the Sudras at Vadavesuram. Considerable interest attaches to this place, since it was here zenana work was first commenced in this mission, and Parinbam may be said to have been the first teacher, as the Sudra Bible-woman before her was not employed for more than six months. Parinbam has continued to work on without intermission ever since, and her long experience is very valuable. She has given me a few particulars about the commencement of her work, which I think may be interesting. Early experience in zenana work.

"In 1876 seven women began to read. At first I was only allowed to go to the back of the house near the cowshed, then a little closer, where the servants go, and by degrees to the lower court in the front of the house. The women sat in the verandah above my head. They would never receive a book from my hand, but required me to place it on the ground; and after they had taken it I pointed out the letters with a long stick. When able to read some of the lessons, the words God, Jesus, &c., were always omitted, and I was strictly ordered never to speak about Christ. To tell a woman that she was a sinner was considered the greatest insult, and one she would not suffer. The men were very angry when they saw me, and often threatened to shoot me, or put me in the river, while the more educated among them advised me not to teach the women, as that was the greatest sin that could be committed. For a long time there was much difficulty; but, when the wife of the chief man of the place began to read, the trouble was much less. The number of learners increased year by year. Sixty-five women are now under instruction. 132 have learned to read the Bible. Many have left for distant places, and have taken their Bibles with them. We have no trouble in any house now, but are kindly received everywhere. Education is valued. Several more wish to learn. Many regularly read the Scriptures in their homes, like our teaching, and wish to hear about Christ. They do not attend the pagodas, nor observe their former ceremonies. Some believe in Christ as their Saviour, but have not the courage to confess Him openly. In conversation with one of my women the other day, I was much pleased to hear her say:—'Christian teaching has done much for this village. It is now a common sight to see women sitting reading in their leisure hours. Many of our bad customs have been abolished, there is a higher tone of morality among us, and sometimes we meet together and talk about God and Christianity. Your religion is a light-giving one, and ere long all will see that it is the best and the only true one.' The state of things now.

"Thirium and Lulsal are teaching 65 women at Nagercoil and Meenachipuram. They have succeeded in getting a few Mohammedan girls to learn this year, but their work is chiefly among the Sudra women—a higher class, and usually bright and willing to learn. Many can read the Bible. At my last visit a little incident occurred which touched me very much. Just before leaving, a Sudra girl (one of the poor ones) brought me five sweet-scented flowers, asking me to accept them. These, I found, she had bought with one of the chuckrams (about a penny) allowed for her food. It was really half her living, and, as I felt, a fragrant gift from a poor Hindu girl. A fragrant gift.

"Yovanal is one of our oldest teachers, and has been working with Gnanaie among the Sudras at Oolakanaserry, and the Saliars at Vadasery. 70 women are learning. At Vadasery a girls' school has been established for many years, and the scholars, as they leave, are visited by the Bible-women. A large number are reading the Bible in their homes. Other female workers.

"C. Yesudial and her assistant have been working very successfully



amongst the Sudras at Krishnancoil. As a result of zenana work here, a girls' school was opened three years ago (one of the best we have), and 58 women are learning in the houses. The Amachi (wife of a late Maha Rajah) continues kindly to give us the use of her verandah. An interesting class of girls meets here every day, and is taught by Yesudial.

**Itinerating  
Bible-women.**

"Gnanapu and Yesudial, our itinerating Bible-women, visit eight villages on alternate days. They do not teach to read, but sing the Gospel and explain the Scriptures to all who will listen. They have a wide field for usefulness. Only one woman was found able to read, and none had ever heard the name of Jesus. All through the year our two active workers have been very earnest in speaking of Christ, in the houses, by the way-side, to travellers resting under the shade of some tree, or to large groups of men and women, who, attracted by the singing, came to hear what these new teachers have to say.

**Sunday work of  
the Bible-  
women.**

"This has become an interesting part of the Bible-women's work. Formerly they visited the same houses as on the week-day; but the Sunday afternoons are now spent in some of the villages, where the women have never seen a teacher, or heard of the Saviour.

"The Bible-women usually set out three together, walking a distance sometimes of four miles, and returning home long after dusk. 'But we are too happy to feel tired,' said one of them, 'for so many came to listen, and we have been able to speak freely about Christ.'

"The number of villages visited on Sunday is 17.

**The Soosindram  
Festival.**

"Soosindram is an important town, three miles from Nagercoil, and one of the chief centres of Hindu worship. It is said that rs. 200 are spent daily on the temple. At the Annual Festival, in December, large numbers of people come together from all parts of the country. The Bible-women went for three days, and had many opportunities of talking with the women. 1,500 tracts were distributed, and 98 copies of the Gospel sold. One or two extracts from the journals are given :—

**The girls'  
schools.**

Miss Duthie reports as follows of the four girls' schools which are under her charge :—

"Good work has been done in these schools during the year, and the attendance of the girls has been better than formerly. The education being of an elementary kind only, the lessons have differed but little from those of last year.

"At the end of the year examinations were held, and the results, on the whole, were very satisfactory. In some subjects, especially, decided improvement had been made.

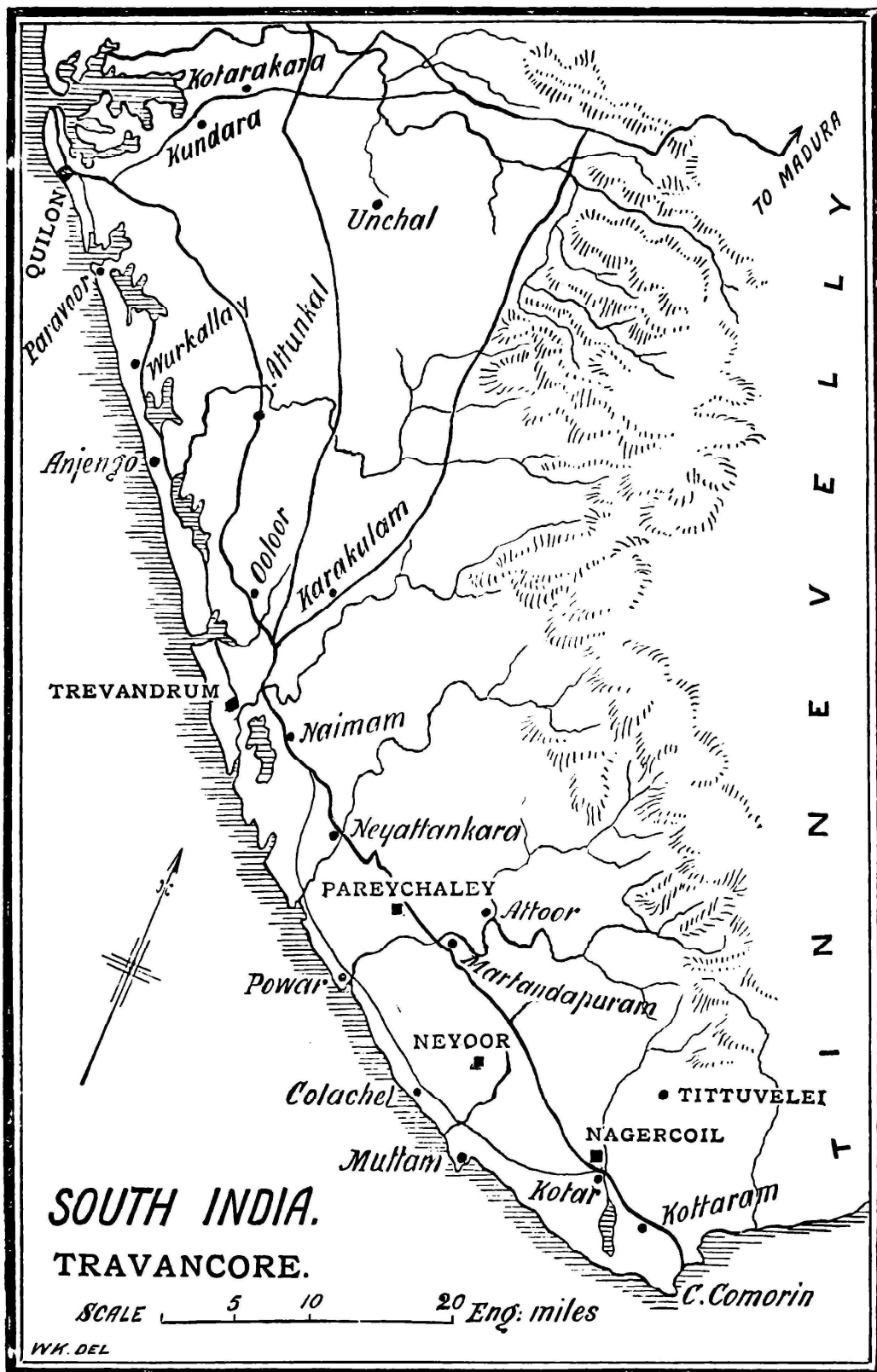
"The greatest hindrance to progress (even in our Christian Girls' School) is the irregular attendance of the children, who are kept at home on the slightest excuse.

"The schools for our higher class girls are well attended—the one at Nagercoil, especially, has greatly improved, and in it we have several very bright, intelligent girls. Eight Brahman childrens' names are on the list, but only two come regularly and are able to read the third book.

"The progress made at Krishnancoil has also been satisfactory. A decided change is now to be seen in the girls. Their appearance and manners are very different from what they were three years ago when they first came to us.

"Since the disturbance at Vadaserry last year there has been some difficulty in getting the people there to send the girls to school. In consequence, there has not been much progress, I am sorry to say. One or two girls in the first class left at the end of the year, but have promised to attend the Sunday-school as well as read during the week with the Bible-woman."





The Girls' Boarding School, which properly belongs to the department of the missionary who has charge of the district work, has also again had the benefit of Mrs. Duthie's supervision, and continues to be a means of blessing.

"The school has been carried on much the same as last year. The teachers have been diligent, and the girls attentive to their studies, and well behaved.

"During the year there have been fifty boarders. Five of the eldest girls, who had been a long time in the school and had given us much satisfaction, left at the end of the session. Nine were newly admitted, including a bright little girl belonging to the silk weavers.

"In the admission of new girls, we give the preference to the daughters of agents, as hereafter they are likely to exert the most influence; but the poor, and such as have no helper, find also a home in the boarding-school. At present we have eighteen orphans and fatherless children under our care.

"The school is divided into four classes. The children receive a good education and careful training, with a practical knowledge of the Word of God. The influence of well-trained, intelligent Christian women on the district cannot be estimated. Many who have passed through the boarding school are now occupying respectable positions as good wives and mothers in the different congregations where they reside, while others are employed as Bible-women and school mistresses.

"It is difficult to speak of cases of conversion, but an earnest desire to do what is right is seen in various ways, and we believe a good work is going on in the hearts of many of these dear children.

"This school has for long been a great blessing to the Christians of this part of our Mission, and has done an excellent work. But it seems to me its standard is not high enough. It needs to be raised to something considerably above what it is at present, but for this end close superintendence of the lady in charge is needed. The teaching staff should, if possible, be made stronger, and in particular, more funds to carry on the work ought to be supplied. This school ought really to be our chief institution for training female teachers for the girls' schools, which are increasing in number round about us, and for zenana workers. In a sense it is so now; but I trust, when under more favourable circumstances, that its efficiency will be greatly increased."

### NEYOOR.

*Missionaries*—Rev. I. H. HACKER, Mr. E. SARGOOD FRY, M.B., C.M.; and Mrs. THOMSON.

*Native Ordained Pastors*—Revs. S. ZECHARIAH, A. ARUMEINAYAGAM, P. YACOB, B. MANASSEH, and V. ARUMEINAYAGAM.

The Rev. I. H. Hacker, who last year had the whole burden of this Mission resting upon him, was relieved in February, 1886, by the arrival of Dr. and Mrs. Fry; for, though Dr. Fry was not able to speak Tamil, he was able to take charge of the Mission Hospital, and to direct the labours of the dispensers in the infirmaries. Mr. Hacker's report of his work is as follows:—

"In my last report we had to speak about cholera sweeping off hundreds of people, making homes desolate, but during the past year this terrible

The Girls' Boarding School.

Reinforcement of the Mission.

A prosperous year.

disease did not appear. Besides this the people have had good harvests. The early and the latter rains were plentiful, and when that is the case, Travancore is a fertile country, and the people, who are mostly agricultural, prosper. These seasons especially affect our Christian people who are drawn from the labouring classes, and when they have prosperous times we expect more contributions for church purposes.

"Concerning the special Christian work done during the year, we have also reasons for thanksgiving. We have not been without testimony that all work done for God has its own reward. Signs of growth in knowledge and in the grace of Jesus Christ amongst our Christian people have not been absent, although we should like to see more. Tokens of interest among the non-Christian people have also been given, and there is much to encourage workers out here and helpers at home.

Standing with  
faces to the  
Light.

"It will be seen from the statistics of the Mission that we have reached this year the number of ten thousand, and this I trust will be one of the ten thousand times ten thousand who will at the end stand redeemed before the Throne of God. It must be remembered however that this only represents the number, and not the quality of our Christians. I wish it were possible to say that they were all truly converted and were giving the signs of true conversion in holy and consecrated lives. But it is not so. Many have joined the Christians from very low motives. Many more are ignorant of what Christianity means, while a few, like Gideon's three hundred men, are leading true and useful lives, and will be our crown of rejoicing. There is, however, one deeply encouraging fact, and that is that all this number have professedly left heathenism behind them and are standing with their face to the Light. It is among these people that a pastoral work of teaching, training, and guiding is done by our Christian agents. Amongst them we have at work four native ministers, five evangelists and thirty-nine catechists. I will say briefly a few words about the Pastorates.

The native  
pastorates.

"*Neyoor Pastorate*.—This was established in 1866, and Rev. S. Zechariah has been the minister ever since. Being at Neyoor, the head station of the district, and therefore enjoying peculiar advantages, it has been self-supporting for years.

"*Kadamaleikunnu Pastorate*.—Rev. B. Manasseh, ordained in 1879, has done steady and honest work since. His people are in the main teachable, and the pastor has power which is used wisely, the result being there is a gradual growth, and, I believe, we shall yet have here a useful self-supporting church.

"*Devikodu Pastorate*.—Rev. P. Yacob, ordained in 1879, is an earnest worker, but his sphere is a difficult one. I have sometimes been afraid that this pastorate will have to be given up. It is not because the people want means to support their church, nor because there is great lack of education or intelligence; but, unfortunately, there is not a spirit of kindness and forbearance amongst them, and the result is we do not see the growth in grace or piety or service that we have a right to expect.

"These pastorates have been established in the hope that we should soon have self-supporting churches throughout our district. They are moving on slowly, and I commend them to the prayers of all friends who read these statements.

A devoted native  
missionary.

"Another Native ordained Minister, Rev. A. Arumeinayagam (E. Woodford) who is kindly supported by friends at Woodford, Essex, is an Assistant Missionary, having charge of twenty-seven congregations in association with sixteen catechists and sixteen schoolmasters. He can look back upon twenty-one years of faithful work, and has the satisfaction of knowing that a life spent in Christ's service has blessed results. The congregations he superintends are many of them far apart and small; the people also are poor, but there is a lively faith and an appreciation of God's

great goodness to them in sending Jesus Christ, which is very cheering. Some three months ago I had the privilege of visiting all these congregations. We had a glorious time, quite a fortnight of double Sundays, having three services a day, with evangelistic services in the evening, where I found the magic lantern of great service. In thinking of these congregations one cannot but be encouraged, for there is a growth and marked improvement in many of them, and I can bear testimony to the reality and success of the work done by this devoted servant of God and his assistants.

"It is most important that a catechist should live among his people, because then his personal influence is brought to bear in a way which is impossible if he is living four or five miles away. A striking instance of this is supplied from the village of Colasagaram. Some years ago we could not get a man to live there on account of the feverish nature of the place, and the result was that we had a miserable congregation, and I thought at times that it would have to be abandoned. But some three years ago we had special meetings for workers at Neyoor, when the subject of entire consecration to God was brought up, discussed and enforced. At the close of that meeting, when the people had retired to their homes, a young catechist's wife said to her husband: "Why cannot we consecrate ourselves more fully? The missionary has asked you to go to Colasagaram. What is our love to Christ worth if we are afraid to go because of fever?" The husband felt the force of his wife's reasoning, the result was that there and then they both knelt down, gave themselves afresh to God, and their lives to the work at Colasagaram. They at once went, lived amongst the people; and three months ago when I was at Colasagaram, I found a live, well-filled church, Bible classes, Sunday-school in good order, and signs of success on all sides, while the young couple, who have so consecrated themselves, confessed, as I sat in their house, that they had felt the joy of God's service such as they had never known before.

A young couple consecrating themselves to work in a fever district.

"In speaking generally about the workers associated with me, I can testify with pleasure that many of them are earnest men. A pleasing proof of this occurred during the past year. All the missionaries in the South Travancore Mission received a request from the Directors that we should press upon the people the necessity of self-support. Soon after receiving this letter, I laid the matter before all the workers in this district, asking them if some means could not be devised by which this could be accomplished. Upon my suggesting that they, as teachers, should take the lead in the matter, it was proposed and carried almost unanimously that all the teachers in connection with the Mission, should give one-twelfth of their earnings to the cause of God. When it is remembered that the highest salary men get in the Mission is but about two pounds a month, it will be seen that the contribution of one-twelfth means some little self-denial. But they did it bravely; and the consequence is that the catechists, evangelists, pastors, and schoolmasters, now stand at the head of all the people in their contributions, thus giving a practical proof of their desire to become self-supporting.

Self-denial of the native agents.

"During the year, seventy-seven members have been added to the church, which now numbers 1,124. Concerning the conduct and lives of these, who have professedly entered into the inner circle of Christ's great fold, there is much to be said which is encouraging. Many of the faults which are a grief to the missionary and a disgrace to the Church of Christ, do not come from the church members, but from nominal Christians. The agents in their different reports give interesting particulars, which show that the power of Christ's truth is reaching down into the very heart and life of many, moulding their characters, restraining them from sin, constraining them to do good, supporting them in trial and bereavements, and lighting up the darkness of death.

Satisfactory reports concerning church members.



Energy in  
building new  
chapels.

"One encouraging sign of the progress of Christianity among the Christian community seems to be a growing desire to have more substantial churches in their midst. When the Mission was established, little buildings of mud, thatched with leaves, sufficed, and the people were contented. But in many of our principal churches, there is now a desire to have better places for the house of God ; and, what is better than this desire, there is a willingness on the part of the people to pay for them. The object in view in the erection of these churches is gradually to bring the district into a state of self-support. The Neyoor district extends over an area of about 200 square miles. There are sixty congregations, some of them containing only about thirty people, others 300 and more. Now it is evident, if the district is ever to be entirely self-supporting, the strong churches must help the weak ones. The plan, therefore, upon which I have been working now for nine years has been to divide the district into ten small circles, making each circle a special object of interest ; and my desire is, should life be spared, to place in the centre of each of these circles one good strong substantial church, leaving the smaller buildings as prayer houses for each village. The people in each one of these circles should consider this church as their own ; and if prosperity followed these efforts, and a native pastor were ordained in each circle, the district would be in a very favourable way.

Evangelistic  
efforts.

"The non-Christian population of the district is 116,000. This will give some idea of the great field there is for work. They are of all castes and classes, from those educated in the highest colleges in the country, to the poorest land-slave whose ignorance cannot be described. During the year I have had two men specially devoted to this work. All our staff of Christian workers have spent specially one day a week in this service. I have held myself many evangelistic services and magic lantern lectures, while many untold influences have been brought to bear upon the great masses around us in the name of Jesus Christ. We have found on every side reasons for encouragement. The Brahmins, who are the priestly class, as a rule, hold aloof from us, strong in their assumed sense of proud superiority, though even amongst these many Nicodemus-like are held by the truths they hear. The Sudra landholders, and most important next in influence, offer more encouragement.

Vernacular  
schools.

"A great work in primary education is being done in our midst. The vernacular schools are doing good amongst the children.

"In these schools, as in every other branch of work where there is an earnest teacher, good is done. I am not at all satisfied with the work done during the past year ; but fresh arrangements have now been made, which I trust will prove beneficial. At the same time good effects of the teaching are being seen.

Anglo-Vernacu-  
lar School.

"The Anglo-Vernacular School, in the Mission compound, Neyoor, has proved in the past of much service to the Mission, and is still very useful. There are at present sixty-two scholars, of whom twenty are boarders. We have three teachers. Many of the boys, who began their education here, received a good grounding, which has enabled them, when proceeding to higher studies in other institutions, to take a good position.

Sunday-schools.

"In connection with the various churches throughout the district, Sunday-schools have been established, and the people are beginning to take a greater interest in them, although I should like to see more voluntary workers from the church engaged in this service.

"The Rev. A. Arumeinayagam says :—' Our Sunday-schools vary according to the locality of our churches. Our regular Sunday-school is properly kept up every Sunday afternoon at Attoor. Of the four classes, the first two read the Scriptures, which are explained by their teacher ; the others, who cannot read, are taught Old and New Testament stories. It is highly

gratifying to see old and young sit together to take a few crumbs of the Bread of Life in this way. The evangelist takes all pains to keep this school regularly, because he feels that the Sunday-school adds to the life of his congregation, which is growing in knowledge and strength. A good example is also set by the children of the Sunday-school ; some bring a cash every Sunday and drop it in a box presented to them by their teacher ; others keep a little garden, the produce of which they devote to the Mission. At the last Mission meeting, we had the honour of receiving four rupees from these children. This is a good beginning. Let us pray that our Redeemer may bless the school children in their good efforts.'

"We have under instruction in the district 716 girls, who attend mainly the schools in connection with our churches. But the chief school in the district is the Girls' Boarding School, under the care of the missionary. Into this come the sharpest girls of the district schools ; some of whom are the children of the catechists and schoolmasters, while others are poor and have no helpers. The school is supported entirely by the gifts of kind friends at home, and the little profit that may be obtained from embroidery.

"During the year we have had in the boarding-school forty-six girls. They have been superintended and cared for with great interest by Miss Baylis. Her care and devotion to it has been unwearied and incessant, and it is mainly through her efforts that the school has passed through a successful year.

"As in previous years, I have been secretary of the South Travancore Tract Society. We are indebted very much to the Religious Tract Society of London for the valuable help given. Thus the work of this little society, summed up, means that 60,000 monthly magazines have been circulated, 168,000 handbills for adults have been disposed of, and 60,000 papers for children."

Dr. Fry's report, though it is necessarily a record of the work of others rather than his own, is full of interest, and gives abundant evidence of the remarkable influence the Medical Mission is exerting in Travancore.

"At Neyoor, in the Central Hospital, we have accommodation for about twenty-four in-patients, and here the work of healing and teaching has gone on uninterruptedly throughout the year. Every week-day a large number of out-patients are seen and prescribed for, and these, together with their friends, assemble for the morning service, which is always one full of interest. Either my head assistant or I address the little meeting, and the answers to questions which are occasionally asked, show that the words are not merely listened to, but understood and remembered. In the consulting room, where the patients are seen individually, opportunities are presented for more private and personal conversation, and the little seeds of truth thus scattered will certainly spring up and bear some fruit, even after many days. Patients have also been visited in their own homes ; and thus into many of the habitations, darkened by heathenism, the Gospel light has been permitted to glimmer. Sometimes in the rooms of former patients ; sometimes in the school-rooms under Mrs. Thomson's charge, where, during the week, children, especially of the higher castes, meet together ; sometimes in Christian chapels, the good tidings which are meant 'for all people' have been proclaimed, and indications are not wanting of encouragement and success.

"In company with Rev. I. H. Hacker, I have enjoyed many delightful seasons amongst the heathen, as well as amongst professing Christians.

"Drs. Lowe and Thomson have left to the Mission a band of Native Medical Evangelists, who, having all passed through a three or four years' Native Medical Evangelists.



course of training, are quite competent to treat successfully the ordinary run of dispensary cases. We are thus enabled to carry on work at seven branch dispensaries besides Neyoor. I have been much cheered during the year by a proposal, emanating from R. P. Pakkyanathan, my head assistant, and now adopted by almost all of the men, namely, to put by, month by month, one twelfth of their comparatively small salaries for the service of God.

"During the year an itinerant agent, N. Abel, formerly in charge of the Tittuvilei Dispensary, has also been employed in visiting a few of those places far removed from other medical help. Almost immediately after engaging him, an epidemic of fever occurred at Kristukovil, a place about seven miles from Neyoor, and the timely assistance rendered by the Mission was much appreciated by the people.

"Though this itinerating work is very useful, we have a still more important work in store for this agent, should funds be forthcoming. We are anxious to begin a Medical Mission to the Kanikars and other hill tribes, who are supposed to be the aboriginal inhabitants of Travancore, and who often reside in huts built in the trees, which clothe the wild slopes of the Western Ghauts. A very extensive and successful work has been already accomplished by the Church Missionary Society amongst their more northern brethren.

Children's cots.

"One of the most touching features of our work is the number of children who are brought to the hospital and dispensaries suffering from various diseases or accidents. These latter are sometimes terrible in description, as, even at the early age of twelve years, the boys begin the palmyra climbing; and falls from those trees are a fruitful cause of injury or even death. Sometimes the little ones carry into heathen homes the messages of joy and truth which they learn while they are ill.

An old man and his little grandson.

"An old man lived with his grandson near one of the dispensaries. They lived all alone, the other members of the family having passed away. Unhappily, the old man, some three or four years ago, renounced the Christian faith; and when, this year, a Sabbath-school was started in his village, he persistently refused to allow his grandson to attend, though the boy begged hard for permission to go. But the hand of sickness was laid on the old man, and he came as a patient to the dispensary, accompanied by the little boy. One morning, in the service held at the beginning of the day, they were sitting listening, and the passage was read: 'Behold, I stand at the door, and knock.' Hearing this, the boy turned to his grandfather, and, unable to keep in the question that rushed to his lips, said: 'Did Christ get into your heart?' Whatever the answer was, it is gratifying to know that when the two left the dispensary, the old man seemed truly contrite, and offered no further opposition to the little boy attending the Sabbath-school. Truly 'out of the mouth of babes and sucklings' does God 'perfect praise.'"

Mrs. Baylis Thomson's report.

Mrs. Baylis Thomson has under her care six girls' schools and six Bible-women. The following extracts from her report will indicate the extent and the value of the work done in this branch of the Mission:—

"We have been able to continue our work uninterruptedly, as also the Bible-women and teachers. Much good seed has been sown. It may not be ours to see much direct result, but we rejoice in the assurance of the Lord: "My word shall not return unto me void, but it shall accomplish that which I please," and this word we teach to our little scholars and expect much fruit.

"The work in the six schools has been carried on diligently. I have

visited them regularly myself. This I have always found most essential, both to stimulate the teachers and keep up the regular attendance of our scholars, wherein lies our greatest difficulty. We seek by every means to encourage this. I have found a gift of a coloured picture, to those who come in time and with clean cloths to school, a good plan. The pictures so kindly sent by the Tract Society have been utilised in this way.

"One school is supported by kind friends at Finchley, London. The "Finchley" school. It is attended mostly by the children of the so-called lower castes. There were eleven girls and eighteen boys. The first class read from Luke's Gospel. It is very gratifying to know that these little ones, so little esteemed by their Sudra employers and generally looked upon as little above animals, have now the Word of God in their houses and are able to read it—that light is dispelling their great darkness. It would do the hearts of their kind supporters good to hear them sing.

"There are on the registers 270 children, the regular attendance being Numbers on the books. nearly two-thirds of this number. The scholars are between the ages of six and thirteen years. One sign of the influence of a European lady's superintendence is, that many girls over the age of ten or eleven continue regularly attending the school. In many schools, after the girls have reached a certain age, it is almost impossible to get them to continue their attendance; for, as they begin to get useful in the home, the parents are not willing to send them to school. The number of elder scholars is especially noticeable in the schools of Travancore, Eraneel, and Neyoor Sudra, non-Christian village, which is situated about a mile and a half from our Mission station. This is accounted for by the fact that the two former schools have been longest established, whilst the other has had special advantages.

"We have seven Sunday-schools—six in connection with our day Sunday-schools. schools, and attended by most of our scholars, and one in a heathen boys' school. In the latter school there are about forty boys, and the master himself cheerfully collects the boys, and Cornelius, an assistant at the hospital, teaches them. 'Peep of Day,' 'Old and New Testament Stories,' are read and explained. Many portions of Scripture, lyrics, and hymns are committed to memory. The girls in the first classes also repeat the portion in Isaiah, chap. 44, from verse 9 to 22, showing the folly of idolatry.

"The Bible-women have paid 8,244 visits during the past year and Bible-women. addressed thousands. We cannot report any direct conversion, but many have expressed their faith in Jesus and in the Christian religion as the only true one. Fear of losing caste alone deters very many from making a public confession, and this is not surprising when we consider what that entails. It is a rending of every family tie, a loss of all that men in their humanity cling to in this life, and it requires great moral courage for this, such as can be given only by the Holy Spirit.

"A very important feature of our work the latter half of this year has Visitation of scholars. been the appointing of the two Bible zenana teachers for the express purpose of visiting our old scholars, keeping up their knowledge, and teaching women in their houses, and girls who are too old to attend school, but are very desirous to learn to read. The demand for instruction is very great, and is the outcome of the education received in our schools.

"I have appointed two women to this work, Pakkiam and Annal. Annal visits Travancore and Taccaley. She regularly visits eleven old scholars and twenty-six new scholars. Five of the latter are Mohammedan women. I trust that this may be the commencement of a good work amongst those who have hitherto been kept in jealous seclusion and in utter ignorance.

"Pakkiam has thirty-six old scholars and thirty-six new scholars under her visitation. This is too much for one woman, and we would gladly employ another had we funds.

“We have superintended the embroidery workers of the district during the year. There are about eighty, all of whom, with few exceptions, learnt while attending the Boarding-school.

“We have continued the prayer-meeting on Saturdays at noon for the elder girls in the Boarding-school and women in the village. Twenty is the average attendance. We have found them to be seasons of heart searching and soul refreshing, and several times I have been encouraged by one and another coming to me after the meeting and saying that what she had heard was as a word in season, and she had got much comfort.

Death of a warm friend.

The Neyoor Mission has, during the past year, lost a warm friend by the death of Mr. Nanoo Pillay, late Prime Minister of the native State of Travancore. Mr. Pillay was a native of, and resident in, Neyoor. He had received his education in the Mission school. “By industry and integrity, he rose step by step through various offices in the Government, until he became the Maharajah’s chief counsellor.” He was a thoughtful, earnest, and intelligent man, who aided the missionaries in many ways in their efforts for the enlightenment of the people, and who seemed to have a deep and sincere reverence for Christ. “Yet, he either did not accept Him as his Saviour, or lacked the courage to face the storm of opposition and probable persecution which would have descended on him had he thrown in his lot with the Christians.”

### PAREYCHALEY.

*Missionary*—Rev. J. EMLYN.

*Ordained Native Pastors*—Revs. W. FLETCHER, J. KAMALAM, and G. SATTIANATHAN.

No report has been received from this station.\*

### TREVANDRUM.

*Missionary*—Rev. S. MATEER, F.L.S.

*Native Assistant Missionary*—Rev. ANBUDIAN DEVALAM.

*Ordained Native Pastors*—Revs. J. SEILEYAM, W. G. RASALAM, and V. MOSES.

No preface is required to explain the following extracts from the report of the Rev. S. Mateer. They furnish a clear statement of the nature and extent of the important work which is being done in and around the capital of Travancore.

Progress.

“We have been favoured with health, peace, and comfort in the prosecution of our missionary duties, and I think the result of the last three years

\* Received subsequently, but too late for insertion.

of uninterrupted effort appear in the improved organisation and solid though slow growth of the district, and in the wider dissemination of the knowledge of our Blessed Saviour amongst the people of various classes around. Our staff of agents has been much improved and their number a little increased. The poorer classes are crowding in to us, so that several new congregations have been formed and brought under Christian instruction; and some growth all round has taken place in most of the older congregations. Native contributions are much in advance of any previous year. The schools have increased in number and, I think, grown in efficiency. Work amongst Hindus and Mohammedans in the town has been steadily maintained, and special efforts made for the Sudras and other high castes by means of lectures in various parts of the country.

"The congregations are now forty-seven, comprising four newly formed and two which had died out and are now partly resuscitated. But unless we can employ additional catechists, it will be impossible to retain all these new spheres of labour. We had, in fact, to give up Kadinankulam, a small and most interesting congregation of Ilavars, about twelve miles from Trevandrum, in order to be able to pay due attention to the work in the town. Here is our chief difficulty—the rapid spread of the desire for Christian instruction amongst the poorer classes. The Newport reader, for example, has now under his care four congregations situated at distances of one or two miles apart. And when building a house for his residence, it was evident that it should be situated at Neduvengád, an important market town and Brahman village, still farther from the congregations, whither the Bible-woman also is removing. And at Neduvangád we find that hundreds of the poor people around are asking when a chapel also will be built, for they wish to become Christians. We are thus driven by providential calls from one effort to another: no sooner is one undertaking completed than another calls for attention. Congregations.

"These 47 congregations (of which 6 form the Neyattankara pastorate, and 7 that of Nellikakuri) now comprise a total of 6,654 adherents, of whom 2,559 are baptized. The new comers during the year have numbered in all 719; apostates (chiefly through indifference to spiritual things), 179; net increase on last year, 507 souls.

"For some years past we have had cause for thankfulness that no Mission agent had been removed by death. This year, however, one of our evangelists, Vethamanikkam Victor, was removed, on 27th October, to the better world, after a long and painful illness, at the age of fifty-seven. He laboured usefully for many years in Trevandrum and Quilon districts, and was last in charge of Kodianurkonam. Native agents.

"Our staff now numbers (besides the four native ordained ministers) 22 catechists, 39 school teachers, and 5 Bible-women; total, 66. A considerable proportion of the teachers are young men, which circumstance will tell well upon the future of the district. All are required to study Watts' 'Scripture History' and 'Introduction to the Scriptures' in Malayalam, on which several examinations have been held during the year, besides the usual ten days' instruction of schoolmasters at Trevandrum in June. Two of our tried agents are studying in the Catechists' Class at Nagercoil. All the preachers are required to have a few single Gospels always at hand wherever they go, and to push the sale, so that several hundreds have thus been disposed of in the year.

"Our preachers have been encouraged, whenever the pressure of other duties permitted, to unite together in holding special evangelistic services for the heathen, or meetings for the revival of religion amongst our Christian people. Special evangelistic services.

"In the middle of the month, at any time when not required to attend at Trevandrum for report, the catechists are met by Mr. Devalam at Valrampuram, where the weavers' and oilmongers' houses are visited, and

street-preaching conducted. To arouse our laymen to increased effort and zeal, the two pastorates were requested in August to send a band of intelligent village preachers and church members to work for two days in Valrampuram without the Mission catechists, but under the care of Mr. Devalam. Fifty good men attended for this purpose on a Saturday morning, and, after united prayer, went out in four divisions to preach round the village and distribute tracts. In the evening the Christian congregation was assembled for prayer and addresses. So again on Sunday morning, after which all went out again to preach; and in the afternoon met again to seek the grace of the Divine Spirit for the conversion of the high castes. No opposition was made to the preaching; and some acknowledged the folly of idolatry, and spoke favourably of Christianity.

“In the hot season, about March and April, great heathen festivals occur at Sarkara, Neduvengad, and Vellani, when good work is done.

“In August, the weather being favourable and other work less pressing, the preachers were divided into two bodies, to conduct services at Nellikakuri, and at Paruttipalli.

“For five days special services were conducted at Nellikakuri by the two pastors and six or eight other preachers. The meetings were largely attended by Christians, and seemed to arouse and quicken many. After the Sunday service, five adults, deeply impressed, applied for baptism and admission into the church. A special meeting was held for children, three of whom also offered prayer with devout feeling. The day time was well spent in visiting the heathen and preaching through the surrounding hamlets.

“At Paruttipalli, half a dozen of our preachers at the same time united with Mr. Devalam to visit and exhort the Sudras of that neighbourhood, by whom they were kindly received and heard with attention. Meetings were also held for Christians. After the Sunday service, several remarkable cases of conversion came to notice. Ten adults applied for admission to the church, declaring that they had been awakened at these meetings. Some confessed with deep sorrow their previous sins, and have since shown a decided change, for which we thank God. One boy of eight years of age so earnestly applied for baptism, that he was at once received.

“At the reading-room, from 17th to 20th August, all the catechists met and conducted open-air preaching every evening, besides prayers and addresses inside. Each morning they went forth in groups to preach in other parts of the town.

Attempts to  
reach the hill  
men.

“In September a special effort was again made to reach the Kanikar hill-men; four catechists itinerating towards Ponmudi, and four towards Atramala.

“The former party fell in also with many Ilavars and Pulayars at the foot of the hills and some coffee estate labourers. They had a quiet hearing from the hill-men, who say that their demons are losing their former power. These people are cheated and robbed of their produce by Ilavars and Mohammedans, and are therefore somewhat inclined to accept education for their children, while the fraudulent dealers oppose and misrepresent us, lest the hill-men should by enlightenment escape their cruel power.

“Several Christians gone to those parts for work earnestly begged for a catechist to be sent them.

“The Kotoor catechists visited nineteen kánis or villages of the hill people, whom they found very ignorant, uncivilized, and poor—great and small smoking opium and drinking spirits—yet more truthful, hospitable, and chaste than many of the people of the plains. In one place about seventy of them sat quietly listening to the teaching and prayers, though they said they can never accept Christianity.

The Neyattan-  
kara pastorate.

“The people of the Neyattankara pastorate are doing well under the faithful and devout instruction of the pastor, purchasing Bibles and hymn books, sending their children regularly to the Mission schools, attending to



family worship and meetings for social prayer, speaking to others of the Saviour and His love, and inviting them to Christian worship.

"The six congregations comprise 1,315 adherents, of whom 219 are church members. During the year eleven adults and twenty-one children were baptized and fourteen admitted to the church. The Sunday-schools are well attended, and efforts made to bring in heathen children to them.

"The Nellikakuri pastorate now comprises seven congregations with 1,655 adherents, of whom 245 are communicants. During the year, nine adults and thirty-six children were baptized, and thirty-eight admitted to the church. The Nellikakuri pastorate.

"The pastorate is fully self-supporting, having raised during the year a total of Rs. 583-12-4 for all purposes. There are two catechists under the pastor and nine school teachers, besides voluntary aid from sixteen deacons and others.

"The operations of the pastorate have been conducted with much zeal, efficiency, and success, but an additional catechist is greatly needed for visiting from house to house and other duties. A new chapel is also urgently required for Chāni, towards which the people have already a small sum in hands. The Nellikakuri chapel, which we built in 1877 and thought then sufficient in size for a long time, is now quite too small, and requires enlargement. The five Sunday-schools are actively attended to, also four night-schools.

"Our home congregation at Trevandrum is larger, especially on sacramental occasions, than can be conveniently accommodated, and the church should be doubled in size; but where to find the money for so large an undertaking I know not. I preach myself usually every Thursday evening, and occasionally on Sunday mornings when not out visiting the congregations. Open-air preaching is conducted as usual near the church by Rev. V. Moses, assisted by the district agents when in for report. The Trevandrum congregation.

"The Free Reading Room is our principal centre for evangelistic work in the capital, and this work is in charge of Rev. V. Moses, specially appointed to it. He also visits from house to house in the fort and town and receives many enquirers for conversation at his own home. Two meetings weekly are held for Hindus, on Sunday and Wednesday evenings. The Free Reading Room.

"A remarkable meeting of students and graduates of the Madras University was held here on 23rd July, attended by about 150 of this class. They were invited to meet in order to receive the Bibles and accompanying volumes presented by the Bible and Tract Societies. After an address on the duty of reading the Bible with prayer for spiritual enlightenment, the books were received by each with much pleasure. We feel satisfied that an increased interest will be excited by these valuable gifts going into the best native homes throughout the country. Mr. Moses kindly undertook the distribution of copies to those who were not present on that occasion.

"No less than five associations have been recently formed by Hindus to discuss the relative merits of Hinduism and Christianity.

"The number of visitors to the reading-room during the year amounted to 7,719.

"We have found an admirable means of disseminating Scripture truth by services of song on the Life of Christ, the Pilgrim's Progress, &c., illustrated with the magic lantern and native lyrics, enabling us to invite and collect large numbers of persons who would not think of entering a Christian church to hear a sermon. This work is laborious and somewhat expensive, but most effective. One great advantage in country places is that we do not require rooms well lit as for ordinary lectures. On these occasions we do not allow our own Christian people to attend, as all the room is required for others, and also some classes of our people would entirely prevent caste Hindus attending. The want of large rooms is most felt. Our own Services of song and lantern exhibitions.

chapels and school-rooms have been used, and several Hindu school-teachers have kindly lent us their rooms for an evening. Altogether 34 lectures of this kind have been delivered in various parts of the country—total attendance 9,400, many of whom were school-boys; a good proportion were women. In some places many Ilavars attended, who are not really high caste, but are sufficiently respectable to be allowed by Sudras to come and listen along with them.

**A great obstacle to the open profession of Christ.**

“An insuperable obstacle, however, lies in the way of high caste conversions in Travancore in the fact that all rights to the ancestral property of Nairs and other marummakkatayam castes are entirely lost by conversion. Not long since a case was decided which has afresh, and more prominently and alarmingly, placed this law before the minds of all inquirers and proved especially hurtful now that Sudra conversions are otherwise possible, and even probable, in the near future. Recently an inquirer came to me from a very wealthy family, who is extremely desirous to become a Christian, but cannot make up his mind to the loss of all his wealth as well as the social ostracism, loss of position, and possibly even risk of life, involved in conversion in this State.

**Bible women.**

“The five Bible-women are still usefully engaged in their important duty of bringing the Gospel to bear on the women of the country. They are doing a distinct work that is not within the power of our catechists or other agents, and we have room and need for twice the number if sufficient funds were available.

**Village schools.**

“There is now a great demand for education everywhere, of which we ought, as far as possible, to avail ourselves. A few Anglo-Vernacular schools would form a basis for work amongst the higher castes, as, for example, amongst Ilavars, if we could open such a school at Vakkam.

“The low castes are now pleading for instruction. It had not occurred to them as at all within their reach before, nor was it possible except through the Mission, but now that they see before their eyes the advance of our congregations and schools they are anxious to do likewise. Several youths who were educated in our schools are now teaching Pulayar schools for the Government; several have opened schools at the desire of the people themselves, as at Areanad, where they have employed a Christian lad and are trying to support him. Two new schools at Timirichal and Tolikodu we have taken into connection with the Mission, at the earnest request of the teachers who established them, and several others are appealing for small monthly grants and for countenance, without which their ultimate stability and success are very doubtful. Such schools will be most helpful as bases for congregations and help in the deficiency of catechists. Nor can our poorest congregations permanently rise without education and religious training.

**Sunday-schools.**

“We have now 32 village schools, 3 of which are conducted by female teachers. Total children in day-schools, 1,319.

“Sunday-schools have also increased to 19, with an attendance of children and adults amounting to 786. They meet at various hours of the day, according to local convenience; and Scripture lessons, hymns, and catechism are taught. Some women are learning to read in these schools.

**Boarding-schools.**

“The Mission boarders during the year have been 3 boys and 13 girls, with whom also 12 boys and 5 girls have been supported from the funds of the Pulayar School, making a total of 33 children.’

## QUILON.

*Missionary*—Rev. J. KNOWLES.*Ordained Native Pastor*—Rev. C. SAMUEL.

The town of Quilon, though it is the residence of the missionary who has charge of this district, has not for many years been the scene of much Mission work. The Mission premises were far removed from the native population. The few Christians lived apart from the rest of the people; and a small school, of a very elementary character, represented the whole educational work of the Mission. The real strength of the Mission has been among the population of the vast district west and south of Quilon, and the growing claims of the work among them seemed to absorb all the time and strength and funds of the missionary.

Isolation of the station.

During the past year a step has been taken which will, it is hoped, remedy this deficiency, and which will give the Mission a local influence as well as habitation in the chief town of the district. Mr. Knowles writes:—

A site for Mission premises secured.

“Ever since we came here, we have felt the deep need of doing something more for the evangelisation of Quilon town. To effect this, it was necessary to have some place of our own in the heart of the town which should be a centre of Christian influence; a place where the Bible and Christian books and tracts might be offered to all, and where the preaching and teaching of Christian truth, more especially to non-Christians, might be systematically carried on. Such a site in a busy town was of course not easy to get; but after no little difficulty, by the help of a Hindu gentleman, who kindly exerted his influence for us, we were able to secure an excellent site in the main thoroughfare, midway between the two bazaars, with room enough for a lecture hall, reading room, Bible and tract depôt, and Hindu girl’s school.

The chief part of the report of the Mission is still necessarily occupied with details of the work in the district. Four evangelists, seven catechists, ten schoolmasters, three female teachers, and seven Bible-women were engaged in this work, in addition to the missionary and the native pastor. The conditions under which Christian work is being done in this district, are illustrated by the following reports of some of the congregations.

The staff of workers.

“Kottarakara has been this year our joy and crown of rejoicing. Our chapel is finished, capable of holding when crammed 1,000 people. On the day of opening it was packed with the ‘poor,’ to whom, thank God, the Gospel ‘is being preached.’ It was a sight not easily to be forgotten; hundreds of veritable out-castes, with not a decent garment among them, and so short a time since sunk in heathenism, now repeating the Lord’s Prayer with one heart and voice, answering the native pastor’s questions readily, and singing lyrics. Books there were none (except those of the

“A crown of rejoicing.”



the teachers), the few who among them are able to read being too poor to buy ; but they were the less needed, as they knew the lyrics by heart, and sang them with a vigour and energy which, if it was not exactly harmonious, still did rejoice one's heart by all it showed—the past indeed left behind and the present a pressing forward, for which the Strength-giver will assuredly give the needed strength. Then the collection with the pathetic little packets of paddy, looking so little, and meaning so much, both to the givers and to the eyes that once appraised the widow's mite.

Growth at  
Kalayapuram.

"Noah, the catechist, reports : 'The total number of the Christians of the Kalayapuram congregation in the year 1883 was only 68 but now by the grace of God it is increased to 256. The people seem to have made progress in their knowledge also. There are twenty-three people now, including children, who are able to read the Bible. On Sundays the Bible-class is kept up regularly, and well attended. A night school has been kept up by one, Samuel, a member of this congregation, for six months in this year. Though this good work was interrupted by his absence for a few months, yet a schoolboy named Job, who is about fourteen years old, has undertaken the work and conducts it satisfactorily. There are twelve men learning under him. The oil expense to keep up the light at night is managed by themselves by a subscription. Another boy named Aharon, imitating this good example, began a night school in his own village, about some ten days back. I occasionally go to them and examine them in their lessons. The want of a proper church in this congregation is greatly felt. Though the people are very anxious to have a proper church erected for themselves, yet, through poverty, their object cannot be realised. The roof of the present church is one made of the branches of jungle trees, which, being apt to fall down upon the heads of those who worship in it, we have to hold the service with bodily fear. About two months ago a corner of the roof was blown down, which fell on the table that was lying therein and broke it into pieces, but by providence the twenty-five children who were learning in the school, and my wife, the school-mistress, were left unhurt. It was replaced and made right by these poor Christians, but we are always afraid of the danger of its fall to which we are exposed.'

Pattali.

"Thanks again to Mr. Cox's timber, we have been able to put up a chapel at Pattali, to the great joy of the people, who two years ago walked fourteen miles to church, then seven miles, and now the church has come to them.

A touching  
sermon.

"Nadayara is the poorest of all our congregations. I was there a few weeks ago unexpectedly, and found the catechist preaching from the text : 'Jesus had compassion on the multitude, seeing they had nothing to eat ;' and I think it was the most touching sermon I ever heard, for in all his congregation there was probably not a single one who knew what it was to have a full meal, and the preacher's wife was dying. I can barely stand upright in the chapel, and the roof is generally blown away once or twice a year. I want to build a new chapel by the roadside, for the people have remained faithful through a good deal of persecution, added to poverty and disease.

A cattle-shed as  
a chapel.

"Chattanoor is, I trust, but the beginning of a great work in the southern part of the district. From Quilon to Anchel, along the southern road, there were thirty-two miles without any congregation, and this we have begun at the end of the first ten miles. Like many a bigger church it has a very lowly beginning, the chapel being neither more nor less than the cattle-shed and threshing floor of a Syrian Christian, who allows us the use of it in company with the oxen (who may or may not be present) until we find the means to put up a shed on a piece of waste land.

Generosity of  
the people.

"Altogether the progress during the year has been satisfactory, both as regards the work we have been able to do among the people and the work the people have done for themselves. There has been an increase of 336 in the number of adherents, and since the statistics were made up nearly

100 more have been added. The contributions of the native Christians during the year amounted to Rs. 365-13-1, being an increase of Rs. 70 on the previous year, and being also the largest amount yet contributed in one year for general purposes. In considering this amount, regard must be had to the extreme poverty of the great bulk of the people."

Mrs. Knowles has energetically seconded the efforts of her husband by superintending the schools and the Bible-women. She says:—

"The school for caste girls, begun this year in the bazaar, will, we trust, meet a need that has weighed on us for some time. The caste non-Christian children would not come to the Mission school to mix with the rest; and to give the others up for them was impossible. Now we have got this bazaar school for them, we may hope to manage both without any clashing. The difficulties about the land were so many, and took so long to settle, that it was not till December that we found ourselves installed in the new premises, with five small children as a beginning. Now there are twenty-four; and, as the increase has gone on steadily, there is hope that it may continue to do so. They are ignorant enough; but are dear, bright little souls, and seem very anxious to make the most of their time. Just at present we have a floating congregation of the mothers, who march in and out at their own time and will. After a while we shall get this stopped, as they do not promote work, and it is slightly confusing, to say the least, to have all one's directions repeated unanimously by a dozen voices; but I am more anxious at present that the children should feel safe and at home in the place, and that the mothers should see what is being done. There are two grown women who come in daily to be taught with the children in the hours for sewing. We were a little anxious lest the Bible-lessons should frighten them away. While the building was going on, some men came to Mr. Knowles, asking: 'Are you going to teach the Vedam?' 'Certainly,' was the answer. Grave and disapproving looks were interchanged, and then another said: 'But you will teach them sewing?' On hearing that was to be the case, their faces brightened considerably; and when he added that we were going to teach English too, that settled the question, and all said at once: 'We will all send our children if you will only teach them sewing and English.'

"The day-school in Quilon has worked steadily through the year, the numbers being, boys fifty-seven, girls fifteen, and the daily sewing class has been taught by Elizabeth.

"The earliest event this year in connection with the Bible-women was the settlement of Anna Varki in Kilikolloor. The head man of the place felt the value of her work so much that he offered us a house in his compound for her, rent free, on condition that she would teach his two little girls every day for an hour. I had been wondering how she was to manage the daily six miles' walk during the monsoon, and this solved the difficulty. We had not been able to rent a house, the village being entirely heathen. There is, I think, a real and deep work going on in this man's heart. He gathers his family every day for prayer and as many of the neighbours as he can. They have regular Sunday service in his house, and he has given up the care of a temple for which he got much money.

"The next change was Aley's settlement at Poothoor in April, where she has been a great blessing. Her gentle kindly ways are invaluable among the poor Kuravers. They see, too, what a woman can become through the grace of God, and that is no small part of the benefit.

"Anna Jacob has been transferred to our new station, Chattannoor, where she is getting on well.

“Anna Udeernam at Kottarakara, who is our mother in Israel, the oldest of the women and longest connected with the Mission, has got through her work in her own quiet, methodical fashion. She has regularly visited thirteen villages, and has a class of women learning to read at her own house.

“Sarah at Kalayapuram has also done good work, teaching thirty-nine children regularly, and doing as much additional work as her delicate health enables her.

“In November, we appointed a new Bible-woman, Lois, to Nadayara, where she has reached, since that time, over 400 people. A Bible-woman is a new thing at Nadayara, and it is a place where the consolations of the Gospel are sorely needed. She is gladly welcomed by our poor Christians, and kindly received also by the wealthy Sudras round about.”

## Madagascar.

Not external difficulties, but the inner life of the churches, the subject of report this year.

Whatever may have been the relations between Madagascar and France during the past year no political news has reached the Directors for many months. It is evident, therefore, that the new political conditions have not in any way affected the progress of the Mission. The French Resident-General, the Sub-Resident, and their retinue and attendants, have taken up their abode at the capital, and their presence has added a very important element to the many foreign influences now at work upon the life of the Malagasy people. The missionaries of the Romish Church also have returned to Madagascar in increased force, and have recommenced their labours in Imerina and Betsileo with an evident intention to make up lost ground. It cannot be said, however, that the Mission has suffered from either of these influences during the past year. It is a healthy sign that the reports deal not with external difficulties and troubles, but with the inner life of the churches, and with the efforts to grapple with the vast amount of ignorance and sin around them. The Christianity of the Malagasy churches is not by any means perfect, it may not be considered by many to have reached a high standard at all; but there are many indications of its healthiness and of its growing intelligence. The Gospel is working its beneficent work among a people who are by nature exceedingly impure, and whose social and political institutions were established in the days of heathenism, and who still retain many traces of the heathen state. It is not surprising, therefore, that many defects are discovered in the practice, and even in the principles, of Malagasy Christians. It is very encouraging to observe how the young Christian life is awakening to duty, and is recognising with increasing clearness the nature of the

## IV.—TRAVANCORE.

STATIONS.	Missionaries.
<i>Nagercoil</i> ..	{ JAMES DUTHIE ( <i>m</i> ), 1856. W. LEE ( <i>m</i> ), 1864.* A. L. ALLAN, 1883. Miss DUTHIE, 1883. <i>Native Pastors</i> —J. JOSHUA, Nagercoil. V. ARUMEINAYAGAM, 1867, Thamariekulam. V. SOLOMON, 1879, Agasteespuram. J. NATHANIEL, 1879, Santhapuram. C. SATTIANATHAN, 1879, Nagercoil. J. MOSES, Zionpuram.
<i>Tittuvilei</i> :-	
<i>Neyoor</i> ..	{ I. H. HACKER, 1877.* E. SARGOOD FRY, M.B., C.M. ( <i>m</i> ), 1885. Mrs. THOMSON, 1884.* <i>Native Pastors</i> —S. ZECHARIAH, Neyoor. A. ARUMEINAYAGAM, 1867, Attoor. P. YACOB, 1879, Devikodu. B. MANASSEH, 1879, Kadamaleikunnoo. <i>Assistent Missionary</i> —V. ARUMEINAYAGAM.
<i>Pareychaley</i> ..	{ J. EMLYN, 1867. <i>Native Pastors</i> —WILLIAM FLETCHER, 1867. JOSEPH KAMALAM, 1867. G. SATTIANATHAN, 1880, Amaravila.
<i>Trevandrum</i> ..	{ SAMUEL MATEER, F.L.S. ( <i>m</i> ), 1858. <i>Native Pastors</i> —ANBUDIAN DEVALAM, 1872. JOSEPH SEILEYAM, 1879, Neyattankara. V. MOSES, Trevandrum. W. G. RASALAM, 1885, Nellikaikuli.
<i>Quilon</i> ..	{ JOSHUA KNOWLES ( <i>m</i> ), 1880. <i>Native Pastor</i> —C. SAMUEL, 1879.

TOTAL.—Eight English Missionaries; Two Female Missionaries; Nineteen Ordained Native Pastors.

\* In England.

## TRAVANCORE.

STATIONS AND OUT-STATIONS.	When Begun.	English Missionaries.	Female Missionaries.	Nat. Ordained Ministers.	Native Preachers.	Church Members.	Native Adherents.	SCHOOLS.						Local Contri- butions.
								Boys.			Girls.			
								Schools.	Scholars.	Fees.	Schools.	Scholars.	Fees.	
NAGERCOIL .. .. .	1809	3	1	6	5	1335	9831	56	2447	..	16	1102	..	£ s. d. 325 1 3
Sixty-three Out-stations	..	..	..	..	..	..	..	..	..	..	..	..	..	..
TITTUVILAI .. .. .	1866	..	..	..	1	209	1426	15	605	..	7	113	..	93 16 7
Thirteen Out-stations	..	..	..	..	..	..	..	..	..	..	..	..	..	..
NEYOOR .. .. .	1828	2	1	5	6	1124	10054	41	2610	..	9	716	..	234 0 0
Sixty Out-stations	..	..	..	..	..	..	..	..	..	..	..	..	..	..
PAREYCHALEY .. .. .	1845	1	..	3	6	1113	14538	52	2327	..	5	450	..	230 8 4
Sixty-eight Out-stations	..	..	..	..	..	..	..	..	..	..	..	..	..	..
TREYANDRUM .. .. .	1838	1	..	4	1	824	6854	44	1112	..	4	360	..	153 15 8
Forty-seven Out-stations	..	..	..	..	..	..	..	..	..	..	..	..	..	..
QULON .. .. .	1821	1	..	1	4	185	1550	16	365	..	2	105	..	27 10 4
Thirteen Out-stations	..	..	..	..	..	..	..	..	..	..	..	..	..	..
TOTALS .. .. .	..	8	2	19	23	4790	44053	224	9466	..	43	2846	..	1064 12 2

E A WAREHAM

❖ NINETY-FOURTH ❖ REPORT ❖

OF THE

LONDON

❖ MISSIONARY ❖

SOCIETY

*For the Year ending April 30th,*

1888.

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27, Chancery Lane, W.C.

many other troubles that would follow from his actually becoming a Christian. His latest word, however, is that he will be baptized in a short time, when his health, which has been impaired by many attacks of fever, has regained strength.

"It thus appears that Uripeta is a little centre of light. The light itself, in the preaching and testimony of Philip, the catechist, shines steadily. Yet no one finds it easy, and it is to be feared that few have much desire to walk in the light."

Strength of  
the oppos-  
ing forces.

In considering the condition of this district it is to be borne in mind that the missionaries are striving, not simply against the inertness and spiritual bondage of heathenism, but against heathenism buttressed and strengthened by enlightenment and a remarkable attempt to move onward with the times. The ignorant villager is confirmed in holding to the faith of his fathers by seeing his highly-enlightened Prince professing devout attachment to Hinduism. And the Prince and the Brahmins have kept the intelligent people from coming under the influence of the missionary by taking the lead in the work of education, and by providing free education, apart from Christian teaching, for both sexes.

Under such conditions, only a fixed and fervent belief in the power of the Gospel ultimately to overcome all opposition and to change all hearts, could sustain the courage and inspire the labours of the missionaries.

## TRAVANCORE.

Visits from  
two of Mr.  
Spurgeon's  
evangelists.

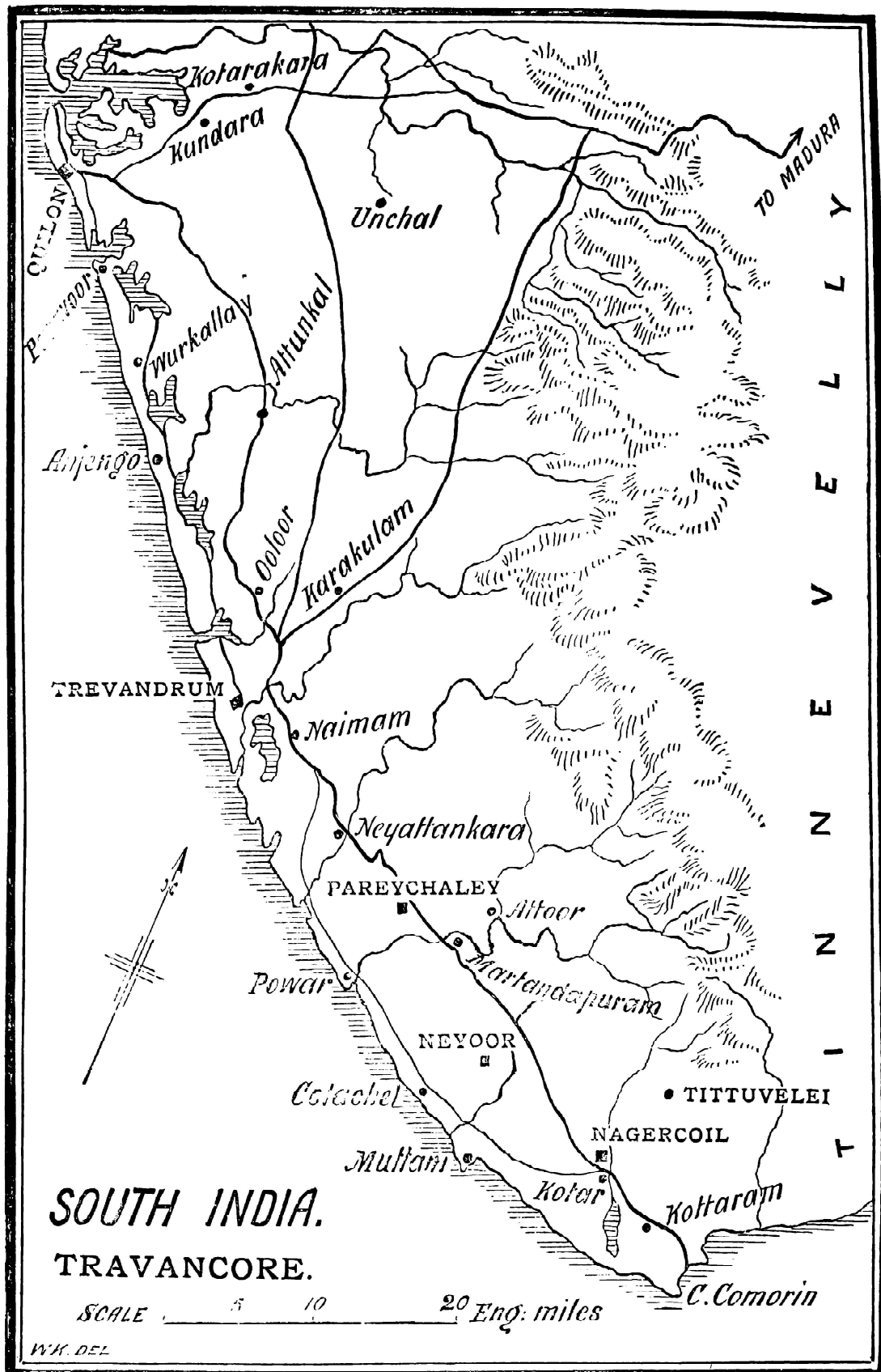
The event of the year in the Travancore Missions has been a visit from Messrs. Mateer and Parker, evangelists connected with the Metropolitan Tabernacle College. These earnest-hearted and faithful Christian workers, one of whom is the son of the Rev. S. Mateer, of Trevandrum, spent several weeks among the churches in the various districts of the Travancore Mission. Their faithful and clear presentation of Divine Truth, and their impressive appeals, were made the means of blessing to very many. Apart from this visit there has been nothing exceptional or striking in the year's work.

## NAGERCOIL.

*Missionaries*—Revs. J. DUTHIE, A. L. ALLAN, and ALFRED THOMPSON; and Miss DUTHIE.

*Ordained Native Pastors*—Revs. J. JOSHUA, V. ARUMEINAYAGAM, V. SOLOMON, J. NATHANIEL, C. SATTIANATHAN, and J. MOSES.

The very varied work falling to the share of the senior missionary at this station, the Rev. J. Duthie, will be best understood by reading the following extracts from his report:—







"The first matter calling for notice in a brief review of work in the year that is just closed is the 'Catechist Class.' In my last report I alluded to the need of this class for training preachers in our Travancore Mission, and made thankful mention of the means placed at our disposal for beginning this work. The catechists, with whom the class was begun on June 11th, 1885, returned during the present year to their respective fields of labour, after having spent rather more than two years with us. The old class was dismissed on the 28th September, and a new one formed on the 1st October, consisting of ten catechists from the districts and two students, who support themselves. Those now with us appear to be a very suitable class of men. This department of our work has been sustained so far chiefly through the generous aid of, I regret now to say, the *late* Hon. James Aikenhead, of Tasmania, who died in July of this year. With his kind permission, a portion of his gifts has been devoted to building a room for the accommodation of this class, which I propose to call, in remembrance of the kind donor, 'Aikenhead Hall.' Mr. Horsely, engineer of this station, very kindly gave a plan for the room. Though not yet finished, the building is advanced far enough to enable the class to meet within its walls, which is felt to be a great convenience to us.

"The work in this department has gone on much as usual. The classes have been of good size. The total number of scholars has been 234, of whom 99 are boarders sent in from the various districts of the Mission, &c. In September the examination for the 'Rama Row' and 'Nanoo Pillay' prizes took place, when eight boys were successful, and received prizes of from Rs 14 to Rs 6 each. For poor boys, such as ours mostly are, these prizes are a great help and stimulus to work. There were seventeen candidates in the Cator Scripture examination in November, but the results have not been published. Twenty-two appeared for the middle school, and the results are very satisfactory, more than half the number having passed. Only one of the Christian candidates was unsuccessful. Seventeen appeared for the matriculation examination, but the list of the successful candidates has not yet been published. During this year a movement was made by some of our people in the Mission to induce our committee to make arrangements for the raising of our Seminary to a 'second-grade college.' I had much sympathy with the desire expressed, for I quite think the time is not far distant when such a college ought to be in our mission. But the difficulty is in regard to *funds*, and as neither our Home Board nor our native Christians as yet are in circumstances to warrant expectations of help for such an object from either quarter, I see no near prospect of this proposed 'new departure' taking place.

"A visit of another kind to the Seminary during the year should likewise not fail to be recorded. The present Dewan, or Prime Minister of Travancore, T. Rama Row, Esq., F.M.U., is an old pupil of this institution, and when on circuit in these parts in November he made a special point of visiting the Seminary where forty years ago he received his early training under the Rev. J. O. Whitehouse.

"The Reading Rooms continue to be most useful auxiliaries to our work in general. The visits paid during the year have been as follows:—

Kottar.....	12,574
Nagercoil .....	20,134
Vadasery.....	8,820
Total .....	41,528

"The work at Kottar suffered a heavy loss during the year in the death of *Nathaniel*, who had for a long time been in charge of the room. He was a convert from the Saliar caste in Vadasery, and through much

persecution from the people there, for many years maintained an excellent character. I was not aware till after his death of the high regard in which he had for a long time been held by the people of Kottar, who had long known him, and closely watched his conduct. He was a diligent student of the Bible and also of Hinduism, and well able to speak on religion to those who frequented the room. For several months previous to his death he suffered much, but the end of his consistent Christian life was peace. His 'departure' is a great loss to us.

"The Nagercoil room has, I am glad to say, been the scene for several months of the year of unwonted gatherings on the Sunday afternoons.

Christianity  
a power that  
has to be  
reckoned  
with.

"In previous reports I have often mentioned the opposition which we have encountered from the people of Vadasery. This went on increasing till latterly the sight even of a preacher in the streets of that place served to evoke torrents of abuse. One Sunday morning while surrounded by a crowd of angry disputants, a leading man came forward and challenged us to a public discussion, giving out that his party was now prepared to prove from our own Scriptures that Jesus Christ is only a man and not God. I at once agreed to meet him, and any of his friends, in the reading room that same afternoon, and on going to the place at four o'clock found it crowded with people, eager to hear what might be said. I of course expected that someone would deliver a speech, but, instead of this, a school-master of the place produced a printed leaflet, or handbill, which, at the request of some leading men present, he simply read and resumed his seat. The handbill I found to be one of a series which a newly started 'Hindu Tract Society' in Madras has begun to issue. I had heard some rumours of the existence of this society before then, but knew very little of the sort of publications they were issuing. I need not describe what took place at the meeting alluded to. The Hindus were considerably excited, and so were the Christians, for there had not been, in my time, any such gathering before. There was no effort made on the Christian side to secure a victory; that, even if secured, would have been a poor result. It sufficed at that meeting to show that the treatment of the subject by the writer of the handbill was not exhaustive, that there was something to be said on the other side. That meeting was the beginning of many others of a similar kind. The publications of the Hindu society have been produced one after the other at these meetings, Sunday after Sunday, before audiences of respectable inhabitants of this quarter, some coming from considerable distances to hear. The Hindus have put forward their best men, who have frequently spoken with fairness and candour, while we Christians have met what has been advanced to the best of our ability. The most encouraging features of these gatherings have been the large attendance, the orderly, good behaviour, on the whole, that has been observed, and, from our point of view, the precious opportunities they have afforded of setting forth the great verities of our religion. The existence of a Hindu Tract Society in this Tamil country of twelve millions of people is a remarkable sign of the times, clearly showing, in the estimation of Hindus, that Christianity has at length become a power in the land which must be reckoned with—which has too long been disregarded by them, and whose advance, therefore, must, if possible, be checked and its influence counteracted. The attacks made are sometimes of the bitterest, and are thought, of course, to be unanswerable. We augur nothing, in the end, but good from this newly awakened zeal on the part of the Hindus, and regard it as a call to closer Bible study, that the Christians may be able to give a reason for the hope that is in them. The value of these discussions to the students of the Catechist class especially has not been small.

Village  
schools.

"The village schools under my charge have been carried on as in previous years. The Kottar school is carried on in the building erected many years ago for the mission by our worthy deacon Nathaniel. The

school is intended mostly for the silk-weaver population there, the class from which Nathaniel came. It has been up-hill work for many years, but signs of better things now are not wanting. The Zenana work is very hopeful. In Vadasery the school is carried on with difficulty, owing, as before, to the opposition to Christianity in that place. A rival school, almost right opposite to ours, has been started, and a large building for its accommodation is now in progress. The number, however, in our classes has been about the average of past years, viz. 50.

"The Press has been in active operation throughout the year, and has struck off 2,347,734 pages. At a large station like this one has much work of a miscellaneous character to attend to which cannot be described in a report. It is cause for deep thankfulness that health and strength have been continued to us during the year, and our prayer would be that we may forget the things that are behind and press on to those that are before, both in our own spiritual life and in the Lord's work in this part of the great Indian mission field."

The care of the congregations scattered through the district rests mainly on the Rev. A. L. Allan. Mr. Allan has during the past year taken special pains to get from all the native agents under his direction a careful estimate of the spiritual condition and character of the people who are now classed among the Christians. The result, though sad, is not surprising. The history of Christianity in the mission-field is not likely to differ greatly from its history in Britain. Mr. Allan gives the following report of his work :—

"During the year we have had to deplore the loss to the work by death and other causes of an unusually large number of valued native fellow-labourers. Four have completed their day of work, and have been called away to give an account of their stewardship.

"The work of the year has been a work more of sowing than of reaping; but we would not on that account call it fruitless, or without result.

"The number of congregations on which we report, exclusive of Pastorates, is 52. The statistics of these congregations show an increase of 100 in the number of adherents, 146 in the number of the baptized, 35 in the number of Church members, 139 in the number of children attending our village schools, and 12 in the number of adults able to read. Thus the work has been carried on, and some small progress has been made in the number of those who call themselves Christians; but how many have, through faith in Christ, passed from death unto life the Lord alone knoweth.

"There is no use in shutting our eyes to the fact that a very large proportion of our nominally Christian people give little or no evidence of having passed from death unto life. The great difficulty seems to be, however, in getting men and women, who have been so much under the debasing and demoralising influence of demon-worship so to apprehend the truth of the Gospel that its quickening and transforming power will be made manifest. There is certainly room for a large work of evangelisation within the circle of our nominally Christian community.

"We do not baptize all and sundry who may ask for baptism, but require that candidates who are adults profess their faith in Christ, exhibit some knowledge of the essential truths of Christianity, and be able to repeat the Lord's Prayer and the Decalogue.

"Services of public worship are conducted in our chapels at 7.30 a.m. and at 11.30 a.m. on Sundays, and in the evening on Wednesdays. Scrip-

The Press.

Spiritual  
condition of  
the congregations.

Agencies  
employed.

ture classes for adults, at which prescribed portions of Scripture are studied, are conducted at the close of the second service on Sunday and at mid-day on Wednesday. A class for the instruction of candidates for baptism and church-membership is conducted at the close of the morning service on Sunday; and throughout the week the catechists are expected to visit the people in their homes and teach them and catechise them in Scripture truth, especially those of the people that cannot read. Besides those works regularly carried on for the instruction and edification of the people connected with our congregations, work of an aggressive kind is also done; especially on Sunday evenings and on Tuesdays. Thursdays are wholly devoted to work of this kind by our agents, who go in groups of twos and threes to the villages near to those in which they are located and preach to the people in their streets and also in their houses, in cases where they find access.

"There seems a growing tendency on the part of the non-Christian people to receive gladly the word spoken on those occasions. There is a willingness and a readiness and even an anxiety to hear of Christ in the case of many, who, for various reasons, are, as yet, unwilling to yield themselves to Him.

"We mentioned in last report that two of our agents had, towards the close of the year 1886, been appointed to itinerate regularly throughout the district. This work has been carried on throughout the past year, and the brethren engaged in it have met with much encouragement. They have given monthly reports of their work, from which, as well as from the monthly reports on aggressive work by several of the agents, many interesting extracts might be given did space permit.

"During the year I have made frequent use of the magic lantern as a means of illustrating Scripture truth, and have found it very serviceable in gaining the ears of the people. These meetings were largely attended, the audience on several occasions numbering considerably over 500, chiefly non-Christians, the class which it is wished to reach. Several of the meetings were held in the open air, our chapels being far too small to accommodate the crowds who wished to see and to hear. We had invitations too from non-Christian people in villages where we have no chapel. Some of these we were unable to comply with before the season was too advanced to admit of protracted meetings in the open air at night."

Pastorates.

"The work of the Pastorates has, as in former years, been carried on with diligence and success. At Agasteespuram the Christian people seem never to be allowed to let go their oars. They are continually stemming the tide of opposition, a tide which the non-Christian people of the place seem to take a pleasure, now and again, in beating up into a surge. At Zionpuram the work seems to go on steadily, peacefully, and progressively from year to year, the people discharging their responsibilities with Christian zeal. At Santhapuram there is more internal discord. The opposition which the Pastor meets with is not from those without, but from those within the Church.

Schools.

"The work in our schools continues to make satisfactory progress. Not that every school is quite in the condition in which we could wish it, far from it. A few of them, when compared with others, are, no doubt, for various reasons, very defective. Still, the majority of our schools are in a well-forward state, and give ample indication of good work done. Most of our schoolmasters seem actuated each by the desire to make his school a good school.

"One Zenana school which did not seem to succeed was dropped about the beginning of the year. Four new village schools have been opened, so that we have now, in all, sixty-six schools. Over and above these schools, and connected with this department, there is the Boys' Boarding House, of which I spoke in my last report. This Boarding House was

instituted with the purpose of providing a home for boys from the District learning English at Nagercoil, who could not find boarding accommodation in the Seminary, and especially for boys who should study with a view to engaging in the work of the Mission. We have now twenty-one boys in the Boarding House, some of whom will prove themselves useful as Mission-workers by-and-bye."

The growth of Christian work among the female population of Nagercoil and the district has been a subject of rejoicing for several years. The reports for the present year continue to chronicle progress of a most encouraging kind.

Christian  
work among  
women and  
girls : a ten  
years'  
review.

Mrs. Duthie furnishes a review of the progress of ten years, which will be read with interest and thankfulness :—

"In 1877, after a protracted stay at home on account of ill-health, I was permitted to return to our loved work at Nagercoil. Soon after, my attention was specially directed to the work that needed to be done amongst the women in the surrounding towns and villages. A commencement had before then been made at Kottar ; two teachers had been employed and fifty-one women were learning to read. But there were many openings on every side, presenting a large and interesting field for work among women which only women could do. For many years God had also been preparing workers ; so that when the right time came a band of intelligent native Christian women were ready to be sent forth to teach others the truth they themselves had learned. It was difficult at first for our Bible-women to find their way into the houses of these high caste women. The prejudice against female education was very strong. They had to suffer much opposition in the way of threats and abuses hard to bear, and faith and patience were often sorely tried ; but the love that can endure, and the wise and soft answer, had the effect, in most cases, of turning away wrath, and by degrees the visits of the Bible-women were kindly received, and their words listened to with respect. Year by year the work has grown upon our hands. Friends have been raised up who have kindly sent us help ; and God has blessed our feeble efforts far beyond anything we had hoped or expected.

"The following statistics show the progress of the work from 1877 to the present year :—

Date.	No. of Teachers.	No. of Women Learning.
1877	2	51
1887	17	599

"We have now seventeen Bible-women daily employed, who carry on regular work in thirty-one towns and villages. Five hundred and ninety-nine women have been under instruction during the year, and no less than 19,533 have heard of the way of salvation from the Bible-readers and their sister-workers who visit distant villages on the Sabbath afternoons. Monthly periodicals and thousands of tracts have been freely distributed, and 522 books, including several Gospels and New Testaments, have been sold at a small price.

"One woman who had purchased a Testament tried to persuade her friend to do the same, but she replied : 'No ; such a book in my house would drive away the devils, and my gods would then be angry and send me trouble. I am afraid to do this, for I call the Bible the 'Devil-driver !'

"Of the 599 now under instruction 206 can read the Bible. Through the kindness of a friend I had the great pleasure of giving a New Testament to a hundred of these women able to use it. The gift was gladly

accepted. I find that 108 women have left us from various causes during the year ; but the loss has been more than made up by the number (221) who have newly commenced to learn.

Encourage-  
ments.

"There is always more work than we are able to take up, and calls for teachers that it is painful to refuse. 'Will your Ammal not have mercy upon us and send a teacher here,' was the request that reached me a few days ago. It came from a large Sudra village three miles distant and too far away to send a teacher. But one of the Bible-women offered to go and commence a Sunday-school, adding that as she was supported by one (Zion-street S.S., Manchester) she should feel a special interest in this kind of work. This little Sunday-school has been commenced. Fifteen women meet every Sabbath afternoon for instruction, and the number is likely to increase. Yovanal, the Bible-woman just referred to, has also opened up some new work amongst the Putta Saliars. They are a difficult people to reach, and at the outset there was, as usual, a good deal of opposition. But matters have improved and some progress has been made. Thirty-six women are now learning, and Yovanal writes more hopefully of her work. Among the records in her daily journal is the following :—One day on going into a house a woman said : 'I want you to sing me the lyric that tells about the sufferings of Christ.' After doing so she said : 'Did Jesus suffer all this for me ? I am a great sinner. For a very long time I have been going about here and there in search of rest and peace. I am so glad you have come here to-day to speak to me about Christ.'

"The work among the silk weavers is making good progress. The number of learners has increased to thirty-six. Ten of our most promising pupils were married during the year, and only four of these, I am sorry to say, are allowed to continue to read. The mothers-in-law in this instance, as in many others, are the great hindrance to our work. *Their* idea of women and education is expressed in the following remark—"Women are like cows, they look very mild and gentle ; but if they learn to read they will get full of mischief, will butt against their husbands and give them much trouble." Happily there are many who are now of a different opinion. The men, too, show a more friendly spirit and listen respectfully to the words of the Bible-women.

"We have a very interesting work still going on at Krishnancoil. It is evident that the Bible-women are steadily growing in the confidence of those Sudra women, and much blessing has attended their work. C. Yesudial and her assistant have eighty-two women under instruction. Four little Brahman girls have also learned to read the Bible. One is teaching her mother. I lately sent her a New Testament, also one to the mother of another little Brahmanee who is able to read it.

"I cannot speak too highly of our two excellent Bible-readers. When it is remembered that their work is in the villages, the fact that they have visited 4,403 houses, and have had 13,669 listeners during the year, shows they have been active in their work. Over and over again has the 'old, old story of Jesus and His love' been told, and the people never seem to have tired of the singing. Gnanapoo, especially, is one who is never at a loss for matter, and can easily command the interest of her hearers.

"The Lace Work has been steadily carried on throughout the year, and we have again to thank our kind friends, Mrs. Addis, of Coonoor, Mrs. Holcomb, of Jhansi, and other ladies, for helping us to dispose of it."

The girls' schools continue to be under the direction of Miss Duthie, who writes :—

Girls'  
schools.

"The Nagercoil Girls' school was first opened in 1878. Previous to that time the children met in a small room, the attendance daily was about forty, and two teachers were employed. The present school is a fine, large



building erected by the people ; the register shows that 150 girls attend it and three teachers are employed. The attendance this year has been better than last. By promising to give all those who attended 280 days a nice petticoat we succeeded in getting some to come who were formerly very irregular. The girls have been to the Bungalow for lessons and sewing ; and on Sunday mornings the first four classes have met me for an hour. The classes were examined at the end of the year. Mr. Yesudian, evangelist, kindly conducted the one in Scripture. His report of the extent and accuracy of the knowledge of Scripture shown by the pupils is very encouraging.

"The three Hindu (higher class) schools are in a very satisfactory condition. After much trouble good teachers for each have been found. The Christian women employed in them have done much in improving by their influence the manners of the girls. From them also have the children got their knowledge of the Bible. Every morning for an hour a Bible lesson is given, and on Sunday afternoons the monthly leaflets, verses, hymns, and lyrics are taught.

"The school at Vadaserry was built in 1876 by Mrs. Newport. Before that time a few children were collected in a house and taught by a teacher engaged by the late Mr. Devadasen, the beloved pastor of the Nagercoil Church. There are about sixty girls at present, chiefly belonging to the weaver caste. The bitter opposition to Christianity felt in Vadasery for some time has been a great hindrance to progress. Although the anti-Christian spirit is still alive, many of the people no longer prevent their children attending 'the Mission School.' Nearly all the girls have returned, and we hope will be allowed to remain.

"The Krishnacoil School was commenced by one of the Bible-women in the house of a wealthy native lady. In 1876 a nice school-room was built by means of help from Mr. Glazier, of the Bengal Civil Service. This school is one of the best we have. The children have made great progress of late, and many are bright and intelligent.

"The school at Nagercoil was started by Mr. Sasha Iyengar, a Brahman, who takes an interest in female education. At present we have eight little Brahman girls (which, considering the prejudice of this class against the innovation of educating girls, is an encouraging fact) and fifty others. Many are regular in their attendance, and are getting on with their lessons."

In addition to the workers in and around the centre of the Mission, there are *nine* Zenana teachers labouring in the district. Of these and their work Mr. Allan says :—

"Throughout the year, nine Zenana teachers have been at work in nine different towns and villages, and have had under their instruction, on an average, from 200 to 220 women. The lessons taught were, as in the previous year, the Christian Vernacular Education Society's reading books, and the Scriptures. The teachers also read and explained to the women learning under them such books as 'Bunyan's Pilgrim's Progress,' 'Jessica's First Prayer,' 'The Basket of Flowers,' and read and circulated among them the 'Mission School Magazine,' also 'Matharpothini,' a Zenana magazine edited by Mrs. Duthie. Efforts have been made by would-be friends of the people to convince Hindus of the evils of allowing their wives and daughters to learn under Zenana teachers labouring in connection with Christian missions. It is found that Christian truth is finding a lodgment in the minds of Hindu women, and it is feared, evidently, that the very citadel of Hinduism is in danger. It is thought, evidently, that young men may attend Christian schools and colleges, and so long as the home influence is genuinely Hindu, there is little danger ;

but should the inner sanctuary of the home become Christianised in thought and feeling, Hinduism cannot stand. But those would-be friends of the people who protest so strongly against Hindu women being taught by mission Zenana teachers, do not seem to be providing any agency for teaching in the Zenanas ; and the day has surely gone by when they might hope to succeed in prevailing upon women to remain in ignorance."

Tittuvilei  
district.

The Tittuvilei district, though a part of the Nagercoil Mission, has for many years been worked separately by a native minister and a staff of catechists under the general superintendence of one of the Nagercoil missionaries. An extensive work is being faithfully and intelligently carried on in this district by Mr. Nellathumby and his assistants.

### NEYOOR.

*Missionaries*—Rev. I. H. HACKER, Mr. E. SARGOOD FRY, M.B., C.M.; and Mrs. THOMSON.

*Native Ordained Pastors*—REVS. S. ZECHARIAH, A. ARUMEINAYAGAM, P. YACOB, B. MANASSEH, and V. ARUMEINAYAGAM.

The whole charge of both branches of this Mission has rested during the past year on Dr. and Mrs. Fry, both their colleagues having left India for furlough in April, 1887. The cheerfulness with which this burden has been borne and the earnest enthusiasm thrown into every part of the work by these young missionaries have been most marked.

Dr. Fry's  
report.

Dr. Fry thus reports on the progress of the work in the Mission district:—

"Before Mr. Hacker's departure, he had the joy and privilege of opening two new chapels, the building of which is mentioned in the Report for 1886. One is placed at Matthicodu, and has been erected largely by the contributions of the Christians themselves. The other is at Kallukootum, and is built specially in memory of the late Mrs. Hacker, whose death in 1885 caused poignant sorrow to the whole Mission. Both chapels are substantial brick erections with tiled roofs, and a very great improvement on the old thatched chapels which formerly did duty in these places. The opening meetings were well attended, and were occasions of great joy to the people.

Jubilee  
Reading  
Room.

"The Queen's Jubilee in India was celebrated mainly in February, June being a season when open-air festivities are often rendered impossible by the prevalence of the monsoon rains. A great and long-felt want at Neyoor has been a reading-room, where periodicals and Christian papers might be made available for the more educated Hindus, and where this class might be more frequently influenced by lectures and personal conversations. This want was mentioned by Mr. Hacker to the Maharajah, who very kindly headed the list with Rs. 300. On February 16th we performed the ceremony of laying the corner stone of the building, which is named the 'Victoria Jubilee Reading Room,' and which is very conveniently situated by the side of the main road, and quite near to the Government Law Courts, where crowds of people daily assemble. The walls are now up and a temporary roof has been put on, but we have had to stop the work for want of funds.

"The Church Council, which is entirely composed of native delegates, Church met this year at Neyoor. In the public meeting the subjects which had Council. been previously arranged for, and which were well treated by various members, were as follows :—

- "I. Christian Graces (2nd Peter i. 5—7).
- II. " Efforts (Matthew v. 13, 14).
- III. " Privileges (1 Cor. iii. 21, 22).
- IV. " Hopes and Expectations (1 Peter i. 4, 5).
- V. " Watchfulness and Prayer (Eph. vi. 18).
- VI. The Holy Spirit, the great need of the Church (Acts i. 8).

"The Council also discussed various points of importance in connection with the pastoral, evangelistic, and educational work, and it can safely be predicted that by creating a public feeling and by stimulating its members to united action it will become increasingly useful.

"About the middle of the year a proposal emanating from the young Y. M. C. A. men themselves led to the starting of a Young Men's Christian Association. The plan adopted is to meet fortnightly, when two papers, one in Tamil and the other in English, are contributed by the members, and discussed by those present. Every fourth meeting is entirely devotional. There is no doubt that the help gained by the members in mutual intercourse and in public speaking will be very valuable, both in training their own minds and enabling them more effectively to influence others for good. One way in which this latter is sought to be done is by an open air service held on Monday nights in the market, where vast crowds congregate every Monday from morn till night.

"We have three ordained native pastors in the southern part of The Pasto- District, and an assistant missionary to superintend the work carried rates. on in the northern part. In Neyoor the pastor and people have this year been so impressed with the need of Dr. Barnardo's work for help, however small, towards rescuing poor boys and girls from the London streets, that they have subscribed together and sent a small donation for this purpose. This shows that the desire is growing to help others beside themselves.

"The evangelists and catechists have laboured amongst the congregations and the heathen around, seeking by exhortation, by systematic visitation and teaching, and I trust by example, to lead those around them to a clearer conception of the great redeeming work whereby ruined man enters Evangelists and Cate- into fellowship with God, and of faith in Christ our King. It has been chists. my privilege, with some unavoidable exceptions, to meet most of them every fortnight, and to endeavour to stimulate them in our common work and in the study of God's Word. It has also been my privilege on the Sunday to see many of them at work in their own congregations, and to witness the encouraging spectacle of these village congregations, once devil-worshippers, sitting orderly and earnest, intently drinking in the words of life. The experiences of these men are of course as varied as those of all Christian workers. A few extracts from their reports must suffice. As an illustration of firmness under temptations, one of them, speaking of a new convert who had fallen from a tree, writes :—'His relations prompted him to make offerings to devils to get recovery. But he said : "My two sons died when I was a heathen. Death comes to all. It is not for us to live always on earth. I have become a Christian. If I die I shall soon enjoy the happiness of heaven. Since I embraced Christianity I feel great peace of mind, which can be found in no other religion."' Extracts from their reports.

"As a sample of the discouragements sometimes experienced, another writes :—'The Sabbath is not so well observed as could be desired. The manufacturing of jaggery, which is done when the palmyra juice is extracted, is a great obstacle to many to attend Sunday services and to hallow the

Sabbath. In summer months the planters of betel gardens are tempted in the same manner to violate the Sabbath. Several seemed to have thought that going to worship God in the church once or twice on Sundays is all the right observance of the holy Sabbath, and they would engage themselves on that day in beating their paddy, fetching water, gathering fuel, &c., when it is feasible for them to do such work on Saturdays if they liked. Kind personal reproof and public teaching have been used to bring such people to a sense of their obligation.'

An earnest helper.

"Showing the earnestness of a voluntary worker, V. Samuel (James Richards) says:—'He is the head man of a large estate on the hills of plantain cultivation, so that he is daily obliged to travel a distance of twenty miles going and returning, which is very hard in his advanced age of sixty-five. But amidst the anxieties and cares of this life he finds days which are entirely devoted to preaching to the heathen. He does this work most earnestly. Though not a man of much learning, he is not ashamed to preach even to the educated Hindus the simple truths of the cross. Every Sunday without fail he visits the Christian churches near and far from his home, and rouses them to serve the Master heartily and sincerely. The spirit with which he does the work is truly commendable. Now he strives also to stir up the people of his own congregation to rebuild the chapel, which is gradually becoming weaker. He wishes that before his death he should see a permanent chapel built up for his children. May God grant that many such people may rise in all our churches.'

A consecrated and noble life.

"In the death of T. Joseph, Evangelist, the Mission has experienced, as already stated, a great loss. His history is one which shows conclusively that in Travancore, as in England, a heart entirely given up to Christ will lead to a consecrated and noble life. He was born in 1841, and at the age of twenty was admitted to the Lord's Table in Nagercoil. Even at this early age he displayed some skill in the composition of Tamil poetry. Having finished his studies in Nagercoil, he became a teacher in the boys' boarding school at Neyoor. Soon afterwards he was made translator for a monthly Christian periodical, which post, in addition to other work, he ably filled for some twenty-five years. From the position of a school teacher he was presently promoted to be a school inspector, which work he faithfully carried on for fourteen years. From time to time he composed various lyrics which are being sung by hundreds every Sunday, and will be sung by the Tamil Church for long years to come. He also translated many works into Tamil, amongst them being 'Baxter's Saints' Rest,' and he was himself the author of other Christian books. In 1878 he was made an evangelist, and during the latter years of his life he had charge of Kallukootam congregation, and the oversight of three smaller congregations in the neighbourhood, and his sermons were so filled with fervent devotion and living power that the increase in the spiritual life of the hearers was evident to all observers. After a life full of earnest and faithful service he fell asleep in Christ on July 8th, 1887. It was my privilege, in attending his last illness, to witness his entire submission to God's will, and though he died in his prime, he was ripe for glory, and, as he himself expressed it, 'his Saviour was nigh unto him to take him into that bright glory above.'

The schools in the district.

"In the fifty schools of the district 3,000 boys and girls have daily been taught the knowledge which is fitted to make them intelligent men and women in the community, and especially that knowledge which is able to make them 'wise unto salvation.' The teachers (except the most distant) have met me on alternate weeks with the catechists, and I have tried to help them to keep in view the sacredness of their calling, and the splendid opportunities given them of leading the young hearts entrusted to their care to the Tender Shepherd who delights to 'gather the lambs in His bosom.' In visiting the congregations on the Sunday, we have often,

in the afternoon, been permitted to hold children's services with the boys and girls, who are often able to give excellent answers to the questions put to them.

"At the boys' boarding school at Neyoor, the boys have the advantage of being often under the eye of the missionary, and of attending the services in the Home Church. The teachers and scholars have worked together well, and the results shown by the examination held at the end of the year were on the whole satisfactory.

"The girls' boarding school has been under the superintendence of Mrs. Fry, who has had them daily at the Bungalow for sewing, and on Sunday afternoons for a Bible-class. As she has also conducted the monthly examinations held to test the children in the knowledge acquired, a singing class once a week for boys and girls, and has superintended the embroidery work, besides the six schools in heathen villages, her time has been very fully occupied. The embroidery work answers a double purpose; it affords means of support for about 100 women who were formerly girls in the boarding school, and the profits which are made help on the work amongst the present pupils.

"The Bible-women are employed mainly in the northern parts of the district, and, did funds permit, their number might with advantage be trebled. They gain ready access into the homes of all castes, and their reading is welcomed with pleasure by the heathen women so long shrouded in the utter darkness of idolatry."

The Medical Mission has found in its present head a worthy successor of the late Dr. Thomson, and is evidently progressing under his care:—

"It had long been a feeling amongst the missionaries of the London Missionary Society in Travancore, that if the Medical Mission were to extend its operations by means of additional branch dispensaries, these should be planted, more especially, in some of the northern stations, which, thus far, have been little benefited by this special auxiliary to missionary service. Christianity in Travancore has spread mainly from the south northwards, and it was natural that the Medical Mission should follow the same course. It was, therefore, with great satisfaction, that this year we have seen the leadings of God's Providence pointing the way, and clearing the path towards the fulfilment of long cherished desires. Paruttipalli, in the Trevandrum district, situated about forty miles north of Neyoor, has been the place selected for this extension of work. On the 29th of January of this year the new dispensary was dedicated to the service of God. The people of the neighbourhood, aided by Mr. John Cox, contributed both in money and labour, the larger part of the expenses incurred. A former student of Dr. Lowe has been placed in charge, and the means for carrying on this work will be furnished, it is hoped, by the interest coming in, from time to time, from the sum raised in memory of the late Dr. T. S. Thomson, who, in this way, as in many others, 'being dead yet speaketh.' Extension.

"The heavy monsoon rains did not prevent the laying of the foundation-stone of a Jubilee dispensary at Nagercoil, which event took place on the 20th of June. For very many years a medical mission evangelist has been stationed at Nagercoil, but hitherto the work has been carried on in the vestry of the chapel, and here, of course, no in-patients can be accommodated. The new building, which is a substantial brick erection, is thirty-eight feet long, and will be fitted for ten beds. Jubilee Dispensary]

"Owing to the pressure of other work, the personal visits paid to the dispensaries have been fewer than last year, but, as often as possible, one and another have been visited, and when such is the case, there is never a lack of patients. The largest and most extensive tour of the year was A medical evangelistic tour.

undertaken in August. The annual committee meeting being held this year in Quilon, it was thought that a medical evangelistic tour in that district might be of some service to the scattered congregations which are springing up here and there in the midst of the enormous tracts of country which still remain to be influenced. Accordingly, accompanied by Rev. J. Knowles and a party of native helpers, we journeyed from congregation to congregation, and from village to village, treating, in the course of nine days, more than four hundred and fifty patients, and preaching the Gospel to many more besides. Heathens and Mohammedans, as well as Christians, flocked to the chapels where the medicine-boxes were opened, and the medicine given out, and often, when the sick were all attended to, and the evening time had come, the magic-lantern screen would be erected in a chapel, or the open air, and pictures, illustrative of our Saviour's life on earth, or of Old Testament heroes, or of Pilgrim's journey, would attract great crowds, who, without exception, listened quietly and attentively to the 'wonderful words of life.' Coming further south, and entering the Trevandrum district, an additional few days were spent with Rev. S. Mateer at Vakkam, a town on the Backwater. Here about one hundred and fifty more patients were prescribed for, almost all heathens, for at this place not a single Christian can yet be counted. Many years ago, some did, for a time, place themselves under Christian instruction, but they relapsed a short time afterwards into heathenism, 'having no root,' and so 'withering away.' The band of catechists and Bible-women who were concentrated at this place before and during our visit worked well in distributing hand-bills, and in speaking to the people, and we trust this may be the beginning of brighter days yet in store for needy Vakkam.

Work  
among the  
Kanikars.

"In last year's report it was mentioned that, should funds be forthcoming, we were hoping to begin a special work among the Kanikars, and other hill tribes, who live in scattered villages on the slopes of the Western Ghats, not only far removed from the influence of the Gospel, but also destitute of all means of instruction or help in times of need, and who, consequently, are ignorant and superstitious to the last degree. By the kindness of the Directors, a small grant has been provided, which has enabled us to fairly start the Kanikar work. An itinerant medical evangelist and a catechist are stationed at the nearest available point to a large number of these people, and they travel from village to village through the dense jungle and feverish swamps, here and there stopping and helping the mountain-men with medicine and words of instruction, which must, by-and-bye, influence for good this wild uncultured race. They are learning, at any rate, that we are their friends, which cannot be said of all the Mohammedan dealers, who often get for a mere nothing their roots and barks, and supply them in return with the intoxicating arrack.

An addi-  
tional evan-  
gelist.

"Means have been provided for the engagement of a non-medical evangelist to follow up the cases which leave the hospital, visiting particularly those who, while with us, evince a living interest in the message of salvation, leading them on, and encouraging them to keep the resolutions made in times of sickness, and seeking to persuade them to give up their idols or demons, and worship the one true God who made heaven and earth. By the spontaneous help of the members of the 'Prayer Union,' whose Honorary Secretary is Mr. J. C. Smith, of Dundee, we have been able to engage an evangelist, Isaac by name, who is the very man for the work, and also to employ a Bible-women, Lois, who is the wife of Rev. Gnana-branam, for so long an earnest worker in connection with the Medical Mission.

Y. M. C. A.

"During the year, a few Christian young men of the Neyoor congregation resolved to form a Young Men's Christian Association, which is now carried into effect. One good result which has already accrued from the Association is a weekly open-air effort made on Monday evenings in the



Neyoor market, where during the day, thousands of people flock from all the surrounding neighbourhood.

"In November two classes were held in order to instruct in domestic medicine a few catechists from the remoter parts of the various districts, and to teach the elements of obstetrics to a few Bible-women similarly situated. It is hoped that these lectures, like the ambulance classes now so popular in many quarters, may be the means of helping the agents who were sent to render some intelligent help in cases of emergency which may come under their immediate attention. Medical lectures.

"On Saturday, the 5th of November, we were honoured by a visit from 'Rama Row T. Rama Row, Esq., Dewan of Travancore, who, while on circuit in the south, came out of his way specially to see the Medical Mission. It is with feelings of sincere gratitude that we add that since the return of the Dewan to Trevandrum he has been kind enough to notify his intention of permanently endowing and maintaining a cot in the Neyoor Hospital, which will be named accordingly the 'Rama Row Cot.' Cot.'

"Our medical evangelists have worked well during the year, and from their limited salaries have not only contributed to the Medical Mission, but have been able to send a small donation to Dr. Barnardo, of the Destitute Boys' Homes in London. The agents.

"By the resignation of one of the agents we have been obliged, very reluctantly, to close Agasteespuram dispensary for the latter part of the year. We hope that speedily arrangements may be made for its re-opening.

"It is with warm feelings of gratitude that we, as well as multitudes of little patients, think of the boys and girls of England, Scotland, and Australia, who have joined hands, so to speak, in helping on our work among the children. In our last year's Report we mentioned a plan that was in progress—namely, portioning off from one of the hospital buildings a separate ward for the children. This has now been done, and many a child's heart has been made glad by the bright Christmas cards, pictures, and texts which adorn the walls. Children's cots.

"The continuance of the class for students is very much needed. By the resignation of a dresser one dispensary is even now shut up, and many are the needy places where branch dispensaries would be warmly welcomed if we had the men to place in charge. There is no difficulty in getting men who are eager to enter into the course of training necessary for those who often have to face the responsibility of deciding on cases involving life or death, but we have steadily refused all applications at present, considering that the language must be our first care and attention. With Mr. Hacker's work to superintend in addition to our own, it would be unwise to enter into other engagements until his return, but we are anxious to be prepared to start this class, if spared, at the beginning of 1889." Class for students.

Mrs. Fry has not only taken the oversight of the Boarding School in the Mission Compound, she has also devoted her time and strength to the utmost of her power to the superintendence of the extensive work which is usually under the care of Mrs. Baylis Thomson. She writes of this work as follows:— Mrs. Fry's report.

"I have visited the schools as regularly as my other duties permitted, and I have generally found both teachers and scholars busy at work. Occasionally when visiting a school I have been disappointed at the irregular attendance of teachers or scholars, but this is the exception rather than the rule, and there is every reason for rejoicing at the results of the past year's work. The attendance, on the whole, has been better, and the girls have been coming to school more regularly than last year. Irregular attendance is one of the chief obstacles to progress. On festival days and The schools.



other religious ceremonies the parents keep their children for days at home, and this sadly interferes with their studies, as they find it no easy matter to make up for lost time, but I am glad to say there has been great improvement in this respect lately, and we try to encourage the children to be regular at school by promising those who have been present 240 times during the year a little gift at examination time.

"The schools at Eraneel, Tiruvancodu, and Taccalay are specially helped by a grant in aid from the Government, and in those three schools progress is well marked. The Sircar school inspector has told me several times, after having visited these schools, that he was pleased with the work done. At Taccalay boys are admitted as well as girls, and the number of pupils is so large that the little schoolroom is far too small to hold all the young aspirants to knowledge. When I go to this school my chair has to be placed half out of the doorway.

"Thalacoolam school has given great satisfaction. The work done here is very thorough, both teachers and pupils entering into the lessons with great spirit.

"At Neyoor school the attendance is very irregular, which is very prejudicial to steady progress. A birth, death, or marriage is a sufficient excuse to keep away for a few days the girl in whose family the event has taken place. The teacher, who is a heathen, is a bright young lad, and has brought on the girls very well. The highest class have gone through the first English Reader, and can read easy English sentences very nicely.

Finchley  
School.

"Finchley School has given me some anxiety during the last few months. Owing to a change of one of the teachers, the attendance of the children gradually dwindled away till there were only two little girls left. As this was not a desirable state of things, I resolved to give the former teacher another trial, and then matters improved. The school is still in a somewhat unsettled state. At harvest time the children are kept away from school either to help in the work of reaping, or stay at home and look after the younger members of the family. This is another cause of small attendance at school; however, I hope that after the holidays things will improve, and go on as smoothly as they did before. But even in the midst of this anxiety we have had some encouragement. A few of the inhabitants of this village, desirous of knowing more of the Christian religion, sent a message, saying that they would like to have a meeting. Accordingly, one Sunday the Doctor went down and held an interesting little service in the schoolroom. Three men and a young lad expressed their desire to become Christians, and asked that their heathen names might be changed.

Sunday-  
schools

"On Sundays from four to five o'clock a Sabbath school is conducted in each of the girls' schools, at which the attendance is very encouraging. Though the girls are not compelled to come on Sundays, yet the greater majority are to be found in their places on Sabbath afternoons. After prayer and singing some of the Christian lyrics, the children in turn repeat a verse from some chapter in the Old or New Testament, afterwards a chapter from 'Peep of Day' or 'Line upon Line' is read and explained, and questions are then asked and answered, and school is closed with prayer and singing. A ticket is given to each child on leaving, and when four tickets are gained they get one of the pretty picture leaflets as a reward.

Examina-  
tions.

"The yearly examinations of the girls' schools took place during the last week of December.

Bible-  
women.

"The Bible-women have done their work diligently and well. They have visited regularly the women in their own homes, and have not neglected opportunities of speaking a word in season to those whom they have met in the road or by the wayside. Some of these Bible-women, having studied in a class for domestic medicine held by the late Dr. Thomson, are very

valuable in times of sickness, and while soothing the sufferings of the sick and ministering to the comforts of the body, they do not forget to speak of the balm in Gilead, which is the only remedy for the sin-sick soul.

“Fear of losing caste is the chief obstacle which deters many from making an open profession of their faith, but I feel sure that many in the surrounding villages, Nicodemus-like, believe in Jesus, and are His true but secret disciples.”

“At Punnycodu, a weavers’ town, a spirit of earnest inquiry is abroad. The people have divided themselves into two parties, one wishing to build up the pagoda, which is somewhat ruined, the other desiring to erect a schoolroom for their children, where they might learn more about the truths of Christianity. Some time ago a magic-lantern meeting was held in this place which was largely attended, and the audience followed with intelligent attention the journey of Pilgrim from the City of Destruction to the City of Light. Since then many of the people have asked from the Bible-women explanations of some of the pictures which had specially taken their fancy.”

“Last year Mrs. Thomson was able, through the kindness of friends in High Barnet, to appoint two women as zenana teachers. These women have carried on their work of visiting the old scholars who have left school, and teaching women to read. They have met with much encouragement in their labour of love. The number of pupils has increased, and they seem more anxious to learn. The Mohammedan women specially are beginning to see the advantages of education, and are anxious to share in its benefits, and Annal has made a good beginning amongst these women. The Mohammedan men did not at first like the idea of their wives being taught to read, but their prejudices are fast melting away, and their opposition is gradually disappearing, and we trust that brighter days are dawning for these ignorant and secluded women, and we hope that ere long many of them may be able to read for themselves the old old story of Jesus and His love.”

“Occasionally they have met with a little opposition, which has soon been overcome, but as a rule their visits are very eagerly looked for, and they have very attentive audiences. On Sundays those women, accompanied by voluntary workers, hold meetings in the streets of the various villages in which they visit, addressing large crowds of men, women, and children. The seed is thus sown broadcast, and though few conversions, if any, become known to us, we leave it with God, believing His promise: ‘My word shall not return unto Me void.’”

## PAREYCHALEY.

*Missionary*—Rev. J. EMLYN.

*Ordained Native Pastors*—Revs. W. FLETCHER, J. KAMALAM, and G. SATTIANATHAN.

No report has been received from this station.

## TREVANDRUM.

*Missionary*—Rev. S. MATEER, F.L.S.

*Native Assistant Missionary*—Rev. ANBUDIAN DEVALAM.

*Ordained Native Pastors*—REVS. J. SEILEYAM, W. G. RASALAM,  
and V. MOSES.

The news of the continued progress of the work of God's grace in this district is very cheering. Especially is it satisfactory to learn that the efforts to reach the bigoted inhabitants of the town of Trevandrum itself are being blessed. The Rev. S. Mateer's report of his varied work is full of hopefulness:—

General  
report.

"During the past year, the whole of the agencies of the mission have been maintained in steady operation. The scholars have increased from 1,472 to 1,710. Native adherents from 6,654 to 7,241, and their contributions from Rs. 1,931 to Rs. 2,362, while a good deal of voluntary effort has been put forth by them. Church members have increased from 824 to 1,026, and agents employed from 66 to 74. Special services for the quickening and increase of piety among the Christians, young and old, have been held, and Gospel lectures to caste Hindus, open-air preaching, distribution of tracts, and sale of Scriptures and religious publications vigorously attended to. Two reading rooms have been kept open, and free to all who may choose to come. The service of praise has been considerably improved, and a fifth improved and revised edition of our Malayalam Lyric Book carried through the press. When we came here, there was not a single lyric of this kind available; the new book contains 250 by popular native authors. Two pastorates have been entirely self-supporting, and a new dispensary has been opened at Parutipalli, some twenty miles from Trevandrum. Thanks be to God for the privilege of another year spent in this blessed employ.

Congrega-  
tions.

"The congregations now number 46, comprising 7,241 souls, a net increase upon the previous year of 587. Altogether, 675 came over newly from heathenism, but 220 dropped off, including the whole of the Powar recent converts from Romanism.

"The steady growth of the Christian congregations brings with it an additional responsibility to provide chapel accommodation for them, as those who come newly under instruction do not generally at once contribute largely, and, in fact, are unable to do so. Our troubles begin again as the people increase, so we rejoice with trembling. We have a Chapel Building Society, contributed to by all.

Native  
agents.

"In this Mission we work largely through native agency, so that much attention is given to their superintendence, guidance, and encouragement, and to the preparation of youth for such service.

"Two young men, who had studied in the Catechist's class at Nagercoil, having completed their course, have been appointed to work amongst the heathen at Karamana, and at Vakkum, respectively, where we hope they will by faithful and self-denying labour show their appreciation of the many years of teaching bestowed on them by the Mission. Two others, who have done well for some years in Mission employ, have been sent to study in their place for two years, and thus increase their capacity for usefulness. Three of our worthy catechists have been appointed by the

Committee to the grade of evangelists after many years of faithful labour.

"The native ministers are earnest and devoted men, each remarkably well-suited to his own sphere. Mr. Devalam visits the congregation, and attends to the details of work in them—administering the sacraments, examining candidates, and settling differences, &c. Without his valued aid the work of this district could not now be accomplished by a single missionary, as it is the weaker congregations that require most attention from the European missionary, besides matters of urgency, special united meetings and work amongst the higher castes.

"The increase of agency during the year has been 1 catechist appointed to evangelise amongst the heathen at Vakkam, and 6 additional school teachers taken on. Total ordained native ministers 4, unordained preachers 23, Bible-women 5, and school teachers 46=78 in all.

"Of the total 242 admitted during the year into the Church, 2 in Neyattankara, 5 in Nellakakuri, 2 in Trevandrum, and 13 at Parutipalli &c. were under 15, mostly twelve to fourteen years of age. We are glad to see such a good work amongst the young, who generally turn out the steadiest and most useful Christians.

"Evangelistic work in Trevandrum is of the greatest importance for its influence upon the whole country, and deserves our best efforts and attention. Yet it is only within the last seven years that it has been fully taken up by the appointment of an ordained evangelist in addition to the catechist in charge of the home congregation, and a reader at Karamana, who also assists the Rev. V. Moses.

Evangelistic  
work in  
Trevandrum

"The centre of our free evangelistic work is in the free reading-room and hall at Puttenchanda, admirably situated in the principal street between the Fort and the Government offices. The reading-room is supplied as well as we can afford with Bibles and other religious books, magazines, newspapers and pictures. A small Bible and tract depot attached to the room offers such publications for sale, and meetings for Hindus and Mohammedans are held by the native missionary every Sunday and Wednesday evening. Sometimes additional help is procurable from visitors or country preachers, and occasional lectures are delivered here, or special services held for a few days consecutively.

"Of late years there has been some change in the spirit of educated Hindus here. Some, chiefly Tamilians, have attempted to revive Hinduism and for this purpose, in rivalry to us, erected a hall and reading room, in which, I understand, their sacred books are expounded occasionally by Gurus, but as I have never been able to obtain admission, and the doors are strong and well fortified against the admission of low-caste or unbelieving intruders, that does not do much harm. Efforts, however, have frequently been made to prevent people attending our meetings, but these also have not produced any great effect. Considerable agitation was produced among the high school scholars and college scholars, by the visit of a vulgar and blasphemous Hindu preacher, who has been giving trouble in various parts of South India, and who was allowed to lecture in abuse of the Bible and of Christianity in the hall of the Maharajah's College. All such efforts to stem the current of saving truth flowing in upon the people, can only do good in the end by exciting inquiry and interest in religious questions. One good thing which takes for a time, is, that the Hindu preacher is adopting our views to this extent—that Sudras and low-castes may be permitted to learn the Vedas, but such teaching will speedily react against themselves.

Attempts to  
revive  
Hinduism.

"The efforts and example of a very few European infidels, and publications of this class have had some injurious effect, but most of them are now gone, and a new Tamil monthly is being issued by the Madras Religious Tract Society, at a very low rate and admirably adapted to counteract all these evil influences. On the whole there never was such a willingness of

Willingness  
to hear.

spirit to hear amongst the generality of the people, and the open and friendly temper of many of the Native Namburi Brahmins this year, has struck us all with astonishment.

A remarkable Brahman festival

"This year a remarkable festival called Murajepam, which is observed once in six years, took place. It is supposed to make up for any deficiencies in ordinary observances, to make expiation for the blood shed in conquests made a century and a half ago, and to the peace of the crown, and the general prosperity of the country. Some five thousand Namburi or Malayalam Brahmins, who are regarded as far more sacred than others, and who will not even reside so far south as Trevandrum, come into the city and are feasted and fed to their hearts' content at a vast cost to the State. They devote themselves to prayers and ceremonies, and repetition of the Vedas for fifty-six days, from 19th November to 14th January, while the Maharajah for some days remains in entire seclusion and meditation. Daily, for an hour, they stand in water, praying, when no Sudra or ordinary Brahmin is allowed to see them. Special effort was made to reach these high Brahmins. In the first week of their ceremonies, from 20th to 25th November, special prayer and preaching were conducted in the reading room, at which our agents and singers assisted, while the Christian people were asked to intercede for a blessing on the work. The attendance (not of Namburis) both at open-air and inside was good, and some of the audience seemed considerably moved. Preachers came to assist Mr. Moses from Neyoor and Pareychaley. We got up three lectures, from nine till eleven at night, when the Namburis' feasting and prayers were all over, on 7th to the 10th December, admitting none but Namburis, and were greatly surprised at our success in such an unheard of enterprise. Three hundred came the first night, seventy the second, as particular ceremony hindered many, and twenty on the last evening, when rain was incessant. Pictures of various lands, Pilgrim's Progress, and Life of Christ were shewn, and nice little speeches of thanks were made by the Brahmins. Gospels in Malayalam and Sanscrit, and handbills specially written, have been largely distributed amongst them, and much time devoted to the work, which we hope will not be without result. The Gospels will go into houses in far distant parts of Travancore and Malabar, not otherwise accessible.

Annual presentation of Scriptures.

"In furtherance of the admirable joint scheme of the Bible and the Tract Societies for the annual presentation of Scriptures, and companion volumes, to the graduates and undergraduates of the Madras University, I invited such to a meeting at the reading room as in the previous year, on the 1st July. Nearly one hundred and fifty were present also as visitors, among them being the Elia Rajah, and the British Resident, and a few other European friends. An appropriate address on the Bible and its claims was delivered by Mr. John T. Mateer, and Gospel solos were sung by Mr. E. J. Parker. Close and respectful attention was given by the audience. The books were then distributed to as many as were present of those for whom they were destined, and were very cordially received. The remainder of the books were handed to Mr. Moses for distribution to those not present.

Village schools.

"Our schools have much increased, as all are pressing for education, and if the present opportunity is not embraced it will slip out of our hands. During the year ten new schools have been opened, including an Anglo-vernacular school at Vakkam, and the number of scholars has risen from 1,472 to 1,710, of whom 432 are girls. Still more are begging to be received, and we trust that our hands will be supported in extending the blessing of Christian elementary education to those who most urgently apply."

## QUILON.

*Missionary*—Rev. J. KNOWLES.*Ordained Native Pastor*—Rev. C. SAMUEL.

The change that has come over this benighted district during the past four years is marvellous. There is life, activity, power in the workers. There is a lifting up of feeble hands in every direction for the Bread of Life. There is that which comes in every thriving mission, abundant evidence of the utter inadequacy of the present provision to meet the need which makes itself known on every hand. The following extracts from the reports of Mr. and Mrs. Knowles will make this very clear. Mr. Knowles says :—

“The number of Christian adherents at the end of last year was 1,846, being 588 men, 546 women, and 712 children. Of these 775 are baptised and 202 are admitted to the Lord’s Supper as church members. The proportion of baptised and communicants to the number of adherents may not seem large ; but we have to bear in mind the deep ignorance of the people, and the absolute necessity of maintaining as high a standard as possible of church-membership. Not only for the present, but even more with regard to the future of the Mission, it behoves us to take every precaution in our power, and not to admit lightly, but to err, if at all, on the side of caution.” Church members.

“The number of adults able to read is 262 (163 being men and 99 women), an increase of ten over last year. Learning to read Malayalam is no trifle, the language having more syllabic combination than even Sanskrit, and we cannot expect much from grown-up people ; but year by year, as the children now under instruction grow up, the number able to read will increase very greatly ; for instance, in Kundara, our latest formed congregation of thirty-five people, not a soul is able to read a letter.” Readers.

“The people, out of their poverty—and even for India most of them are desperately poor—have contributed for Mission purposes Rs. 512 odd, being an increase on the previous year of Rs. 156. This is the largest amount ever yet contributed in the district in one year for the support of the Mission. The people have also given all the help in their power, working joyfully without wages, in putting up four new chapels during the year, as also in building three houses for the native teachers, and thatching and repairing the Mission chapels and houses.” Contributions.

“The number of congregations in the district is now fourteen. There are four other places where the people gather together for worship, and where we have schools for the children, but which are not yet reckoned as regular congregations. There is also a service in the Quilon Jail.” Congregations.

“The glad news of salvation is reaching the lowest and most degraded, the out-caste of the out-castes. The Pariahs of Chenganadu, a timid and cowardly people, denied almost the rights of humanity, begged for a teacher. This cry from the wilderness had a right to be heard and answered, for if ever there was need it is theirs. Their hearts are longing for something, they know not what exactly, to bring some light and hope into their darkened lives. They themselves put up a shelter, gathered together with their children, and we sent them a teacher, an earnest lad called Philip. I” The Gospel reaching the lowest.



was there this week and found thirteen children crouched under this shelter, which is not more than four feet from the ground at its highest point, who had learnt about a dozen lessons from the first book, and one of them had actually learnt the Lord's Prayer. Had I space I could tell a tale of misery, ignorance, disease, want, oppression and wrong; enough for the present to say we are doing all we can for them. From every part of the district there are constant and eager requests for teachers, but we cannot half meet the need.

Medical  
tour.

"The area of our work is yearly extending, and though each teacher has been located so as to work as large a circle as possible, there still remains very much land to be possessed, especially in the southern part of the district. The people are very poor, and often suffer greatly from diseases brought on by exposure and want of proper food. In the whole district an area of 1,200 square miles, the only medical help excepting Quilon town itself, is one small sircar dispensary at Kottarakara. Such of our people as are able to go there for help are, I believe, kindly attended to and treated, but for all the rest there is no help except such as our catechists are able to give. We were, therefore, most glad to receive in August a visit from Dr. E. Sargood Fry, of our medical mission, Neyoor, who brought with him an ample supply of medicines and a dresser. This medical help has been long needed, and the people everywhere and from every class flocked to receive it. Dr. Fry's time being limited we could only visit a portion of the district, but the news spread and the people came from miles around. The people are deeply grateful for the visit, and earnestly hope that though the first it may by no means prove the last. A magic lantern which Dr. Fry kindly brought with him also excited great interest, and the preaching was everywhere listened to with earnest attention."

Mrs. Knowles writes of the Girls' School and of the Bible-women whom she superintends:—

Bible-  
women.

"The number of Bible-women remains the same as last year, seven paid and two volunteers.

"Aley is still at Puthoor where her influence w dens and deepens day by day. I miss her very much from Quilon, and the distance is so great that she cannot often come in, but her reports are regular and full, and give me thorough satisfaction.

"The Brahmin women who last year let her sit at the gate, now seek her at her own home, while the poor people all about turn to her for sympathy and help.

"Her principal difficulty is in dealing with Mohammedans, but this is invariably the case; even when the women seem ready to listen, the men usually become both abusive and threatening, and I have sometimes wondered at the courage with which Aley has gone back to a house where she has been threatened.

"Lois at Nadayara sends in encouraging reports; she too wins entrance to Brahmin houses. I am the more rejoiced at this as I hardly expected it. That she would be a strength and stay to our poor Christians there I felt very sure when sending her, but this welcome from high caste and wealthy Hindus has a little surprised me.

"Of Anna Varkey's work at Kilikolloor we have seen some good effects. Readers of last year's report may remember how the head man of the place gave us a house for her. She writes of his little daughter whom she taught to read:—

An interest-  
ing case.

"A heathen girl whom I have taught to read was given in marriage to a heathen man at a distant place. This girl continued to read the Scriptures and offer prayers, though she was married and taken to a strange







place where the people have not heard the Gospel teachings. The mother of her husband did not like her reading religious books, and she used to ask her sometimes: 'Are you a Christian? You are like your father. We have seen your father several times reading the Vedam and praying to God as the Christians do. I don't want you to follow your father's example as long as you are with us. If you do so I shall be very angry with you.' But she continued to read and pray. When she came back from her husband's house to that of her father she was very glad to see me, and told me all this. I gave her a copy of the Proverbs, which her husband also reads with interest.'

"We have had to remove Anna Varkey from Kilikolloor.

"Anna Jacob at Chattanoor, Sarah at Kalayapuram, Anna Udeernam at Kottarakara, and Mariam in Quilon have all done good work, as have also the two unpaid women at Mayanad.

"At the beginning of the year we brought in the boarding-school girls, Schools. twenty-five in number. Before this they have always come in knowing nothing; this time all could read a little, and many had got as far as the Third Book. Most of them could sew.

"The Hindu girls' school in the bazaar has done good work, considering the difficulties we have had. The chief of these is that the children get married so early, and then seem always to go to the Pandy country. Of the eldest class who began English with me a year ago, there are only three left. We find that, after leaving, they remember the school with affection. Martha, the school-mistress, got a very sweet letter from one of the girls, Meenatchi, who had left in this way, speaking of the kindness she had received. She has also written regularly to her parents, who are in great delight, as a letter from her was an unexpected pleasure to them. We now have her little sister in the school.

"The mission day school has worked well. I have given these boys two afternoons each week, and the eldest class is translating 'Peep of Day' into Malayalam with me at sight, and working fractions. The younger classes also make good progress. I greatly wish we could afford an extra teacher for this school."

## Madagascar.

The most prominent events of the year in the history of the \*Madagascar Mission have been the successful reoccupation of the Antsihanaka district by the Rev. E. H. Stribling and Mr. Mackay, the settlement of the Rev. J. A. Houlder in Tamatave, and the opening of a new mission on the south-east coast by the Rev. G. A. Shaw. Claims of the outlying districts.

The Directors have for some time had under consideration the possibility of reaching a larger number of the outlying districts and still heathen tribes in Madagascar; and the subject was brought prominently before them by an urgent appeal from the missionaries in the Betsileo district, that the Society would make special provision for the dense population of spiritually destitute and heathen people on the south-east coast of the island.

## IV.—TRAVANCORE.

STATIONS.		Missionaries.
<i>Nagercoil</i> ..	..	JAMES DUTHIE ( <i>m</i> ), 1856. A. L. ALLAN, 1883. ALFRED THOMPSON ( <i>m</i> ), 1888. Miss DUTHIE, 1883.* <i>Native Pastors</i> —J. JOSHUA, Nagercoil. V. ARUMEINAYAGAM, 1867, Thamariekulam. V. SOLOMON, 1879, Agasteespuram. J. NATHANIEL, 1879, Santhapuram. C. SATTIANATHAN, 1879, Nagercoil. J. MOSES, Zionpuram.
<i>Tittuvilei</i> :—		
<i>Neyoor</i> ..	..	I. H. HACKER ( <i>m</i> ), 1877.* E. SARGOOD FRY, M.B., C.M. ( <i>m</i> ), 1885. Mrs. THOMSON, 1884.* <i>Native Pastors</i> —S. ZECHARIAH, Neyoor. A. ARUMEINAYAGAM, 1867, Attoor. P. YACOB, 1879, Devikodu. B. MANASSEH, 1879, Kadamaleikunnoo. <i>Assistant Missionary</i> —V. ARUMEINAYAGAM.
<i>Pareychaley</i>	..	J. EMLYN, 1867. <i>Native Pastors</i> —WILLIAM FLETCHER, 1867. JOSEPH KAMALAM, 1867. G. SATTIANATHAN, 1880, Amaravila.
<i>Trevandrum</i>	..	SAMUEL MATEER, F.L.S. ( <i>m</i> ), 1858. <i>Native Pastors</i> —ANBUDIAN DEVALAM, 1872. JOSEPH SEILEYAM, 1879, Neyattankara. V. MOSES, Trevandrum. W. G. RASALAM, 1885, Nellikaikuli.
<i>Quilon</i> ..	..	JOSHUA KNOWLES ( <i>m</i> ), 1880. <i>Native Pastor</i> —C. SAMUEL, 1879.

TOTAL.—Eight English Missionaries; Two Female Missionaries; Nineteen Ordained Native Pastors.

\* In England.

## TRAVANCORE.

STATIONS AND OUT-STATIONS.	When Begun.	English Missionaries.	Female Missionaries.	Nat. Ordained Ministers.	Native Preachers.	Church Members.	Native Adherents.	SCHOOLS.						Local Contri- butions.
								Boys.			Girls.			
								Schools.	Scholars.	Fees.	Schools.	Scholars.	Fees.	
NAGEROIL .. .. .	1809	3	1	6	4	1397	9961	60	2689	..	15	1164	..	£ s. d. 288 3 2
Sixty-two Out-stations ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
TITTUVILEI .. .. .	1866	..	..	..	1	219	1449	19	562	..	..	294	..	82 8 5
Thirteen Out-stations ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
NEYOOR .. .. .	1828	2	1	5	6	1135	10254	43	2741	..	9	750	..	225 16 4
Sixty Out-stations ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
PAREYCHALEY .. .. .	1845	1	..	3	6	1213	14425	54	2376	..	5	455	..	222 12 0
Sixty-eight Out-stations ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
TREVANDRUM .. .. .	1838	1	..	4	4	1026	7241	54	1261	..	1	429	..	173 14 6
Forty-six Out-stations ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
QUILON .. .. .	1821	1	..	1	4	202	1846	23	415	..	2	159	..	36 14 5
Fourteen Out-stations ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
TOTALS .. .. .	..	8	2	19	25	5192	45176	253	10044	..	32	3251	..	1029 7 10

❖ NINETY-FIFTH ❖ REPORT ❖

OF THE

**LONDON**

❖ **MISSIONARY** ❖

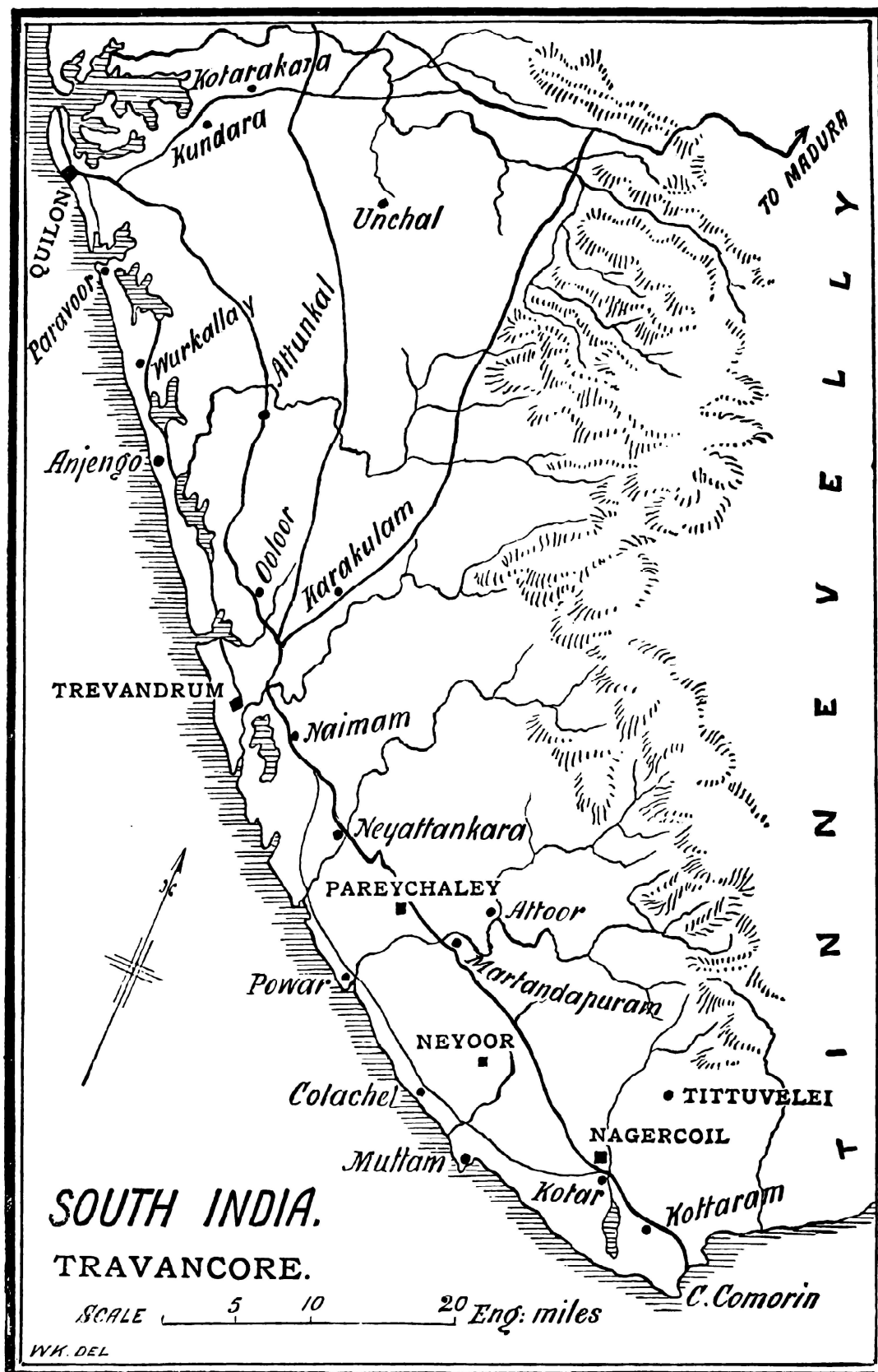
**SOCIETY**

*For the Year ending April 30th,*

1889.

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27, Chancery Lane, W.C.





upon their minds and hearts which must result in avowed conversion. There are many who are halting between two opinions, and there is little doubt that some are earnestly, yet secretly, disciples of Christ. But the people are very poor, they are very much burdened with care about their crops, are very superstitious, and very closely bound together in caste and social bonds. The result is that when the point of decision seems to be reached, they shrink back from confession of their faith. Thus it has happened that the promise which was seen in several places at the close of the preceding year has come to nothing, and this year has closed without any ingathering of fruit. The faith and persistence of the workers has been sustained by the knowledge that they were obeying the Lord's command to make known His Gospel, and that the truths of sin and of salvation by grace were becoming more generally and more clearly known.

The Directors have recently had the question of the continuance of Vizianagram as a station of the Society under serious consideration. They have decided that, in view of the present claim of the Southern Telugu stations for large reinforcements, and the impossibility, in the present condition of the Society's finances, of meeting those needs, it is no longer advisable to retain European missionaries at Vizianagram. It is with very great regret that they feel compelled to withdraw from a station which has had so much of faithful labour and earnest prayer bestowed upon it for many years, but they feel that the strength and devotion of the missionaries may be more profitably employed in districts where the people are crying out for teachers.

The station  
to be abandoned.

## TRAVANCORE.

**NAGERCOIL :** *Missionaries*—Revs. J. DUTHIE, A. L. ALLAN, and ALFRED THOMPSON.

*Native Ordained Pastors*—Revs. J. JOSHUA, V. ARUMEINAYAGAM, V. SOLOMON, J. NATHANIEL, C. SATTHIANATHAN, and J. MOSES.

**NEYOOR :** *Missionaries*—Rev. I. H. HACKER, Mr. E. SARGOOD FRY, M.B., C.M., and Mrs. THOMSON.

*Native Ordained Pastors*—Revs. S. ZECHARIAH, A. ARUMEINAYAGAM, P. YACOB, B. MANASSEH, and V. ARUMEINAYAGAM.

**PAREYCHALEY :** *Missionary*—Rev. J. EMLYN.

*Native Ordained Pastors*—Revs. W. FLETCHER, J. KAMALAM, and G. SATTHIANATHAN.

**TREVANDRUM:** *Missionary*—Rev. S. MATEER, F.L.S.

*Native Assistant Missionary*—Rev. ANBUDIAN DEVALAM.

*Native Ordained Pastors*—Revs. J. SEILEYAM, W. G. RASALAM,  
and V. MOSES.

**QUILON:** *Missionary*—Rev. J. KNOWLES.

*Native Ordained Pastor*—Rev. C. SAMUEL.

Travancore  
compared  
with the  
Cuddapah  
and Gooty  
districts.

The Travancore Mission is a strikingly suggestive illustration of what may be expected in the Cuddapah and Gooty districts before long if the present opportunities are wisely used. The conditions of the work are not dissimilar. In Travancore there is a large population of low-caste and ignorant people, roughly corresponding to the Mala cultivators who, in such large numbers, inhabit the Telugu districts. Side by side with them are the Sudra landowners and traders, and the comparatively small, but very influential, Brahmin element in the population. The chief points of unlikeness are decidedly in favour of work in the Telugu country as compared with Travancore. The latter is a native State very strongly under Brahminical influence, in which the tyranny of the high caste over the low castes is such as could not be tolerated under British rule. There has been considerable improvement in recent years both in the law and the practice of the people under the pressure of missionary influence, but the hostility shown by the Brahminic and official class to their Christian fellow-countrymen manifests itself still in many painful ways, and makes it exceedingly difficult for any person of respectable position to confess himself on the side of Christ. Yet the change in Travancore as the result of missionary labour has been most marked. In a district, whose population is not larger, if so large as that of the two districts of Cuddapah and Gooty, there are now 44,633 persons under Christian instruction in connection with the Missions of this Society. Of these, 20,460 are baptized, 5,365 are gathered into 266 churches. There are ten native pastorates, including 36 congregations; 163 evangelists and catechists are engaged in mission work, with 50 Bible-women and 363 school teachers. Education has flourished to such an extent that there are now 9,832 boys and 3,397 girls in our schools. A strong Medical Mission has been established, with a central hospital, nine branch dispensaries, and well-trained native medical assistants. A Theological Seminary provides for the training of the ordained evangelists and pastors, and vigorous evangelistic effort is being made to reach on the one side the high-caste Hindus, and on the other the degraded low-caste and out-caste people who abound throughout the district. The native Christians connected with the Mission contributed last year upwards of Rs.16,000 towards the expenses of the various branches of work which are being

carried on among them. There appears to be no reason why similar results should not be speedily attained in the Cuddapah and Gooty Missions if the Society is enabled vigorously to enter upon the openings which are now presenting themselves in every direction.

The five principal stations of the Travancore Mission have many features in common. In every one of them the number of congregations and native agents is so large that the missionary in charge has as much as he can do in superintending the labours of others, and caring for the young life which is springing up around him, without engaging in directly evangelistic effort among the masses of heathen.

Resemblances and differences in the Travancore stations.

In addition to this common likeness, each station has also peculiarities of position and of work which give it a distinct place in the Mission.

Nagercoil is the centre of the special educational work which is being done for the benefit of the whole Mission. For a number of years there has been in this station a large boarding school and seminary to which boys have been brought from all parts of the Mission for such higher education as may fit them to become teachers and Christian workers. The seminary is in a very flourishing condition, having 303 scholars, of whom 103 are boarders. The results of their study do not show well in the case of those who presented themselves for the Matriculation Examination, but they were very successful in the Peter Cator Scripture Examination, in which candidates from all parts of South India compete. The catechists' class was formed in October, 1887. It contains twelve students, ten of whom are supported by the Mission and two self-supporting. They are getting a thoroughly solid and useful training, and the results of the first year's work, as shown by the reports of the examiners, have been very satisfactory. In addition to their studies they engage in evangelistic work every Sunday and on one afternoon in the week. The Nagercoil Mission is also distinguished by the remarkable development of female mission work. The workers, eighteen in number, have shown themselves courageous and earnest, and have had much interesting experience in their daily contact with the women. No fewer than 605 women are under instruction, of whom 285 are able to read the Bible. About 4,000 houses are under constant visitation. "The effect of the work assumes a negative more often than a positive character, so that even where no radical alteration of conduct is observable, the belief in idols and demons is often shattered, while the Word of God is admitted to be infinitely more adapted to human need than all the sophistries of Hinduism combined."

Nagercoil, the centre of special educational work.

Neyoor is the head-quarters of the Medical Mission. Fifty years have elapsed since Dr. Ramsay commenced medical work

Neyoor, the head-quarters of the Medical Mission.

in Nagercoil. The Medical Mission was recommenced at Neyoor in 1852, and under the devoted and successful labours of Dr. Leitch, Dr. Lowe, and Dr. Thomson it has grown from very small beginnings to a great and wide influence. The jubilee was fittingly celebrated during the past year by the commencement of a new hospital building, which is to accommodate thirty or forty in-patients, and to have consulting, dispensing, and operating rooms, as well as waiting-rooms for out-patients. A new dispensary for Nagercoil was also completed and opened on the 23rd of October. Special provision for lepers has been made during the past year by the erection of a leper room, with accommodation for ten or twelve patients. The strength and fidelity of the native hospital assistants and dressers who are in charge of the dispensaries now established in various parts of the Travancore field have been severely tried by the serious epidemics of fever and of cholera which have ravaged the country during the year. Dr. Fry has been enabled, by the kindness of friends, to commence a class for the training of medical helpers. The course of instruction will extend over four years, and the annual cost per man will be £5. The influence of the Medical Mission as an evangelistic agency has again been most marked. Striking illustrations of this influence in various directions are narrated in the report.

Trevan-  
drum, the  
home of the  
high caste,  
priestly, and  
official  
classes.

In Trevandrum the Mission has been brought into closest contact with the high-caste, priestly, and official element in Travancore society. While district work among the poor and ignorant has been carried on zealously and effectively here as well as elsewhere, efforts to reach the population of the capital, and especially to touch the educated classes, have been a strong feature in the year's proceedings. The reading-room in the native city has been constantly used for public meetings and preaching services, and for private interviews with those who desire to learn something of Christianity. An opportunity presented itself of distributing portions of Scripture to all the students of the Maharajah's College, and a course of lectures for caste people has again been carried out. It is often difficult to trace any direct and lasting result from such means as these, but sometimes evidence appears, after many days, that the seed has not been sown in vain.\*

Influence of  
a lecture.

\* "A cheering testimony to the usefulness of our lectures on the Life of Christ has been given lately in the conversion of Mr. Raman Pillay, formerly head master of the Government school at Neyattankara. In an account of his conversion published in the 'Atmopakari,' for July, after describing his early religious doubts and anxieties and search after spiritual peace, he refers to one of our lectures as amongst the first means of his becoming acquainted with Christianity. 'While I was in this condition I went to hear a lecture, and to see the Scripture pictures by Mr. Mateer,

The immediate result of these special appeals to the educated and high-caste people has been the intensifying of the opposition to Christianity which has manifested itself from time to time in recent years. In the report for last year reference was made to a visit from a Hindu preacher who had lectured in abuse of Christianity at the Maharajah's College and other places. This Brahmin visited Trevandrum again last year, and as the result of the agitation caused by his words, much disturbance, ending in a serious riot, took place.\*

Pareychaley and Quilon are chiefly evangelistic centres. The former is the largest and most populous district in the Mission, Pareychaley and Quilon, evangelistic centres.

That was satisfactory to my reason for the time being, yet I thought that the Bible was but a compendium of religious truth similar to Hinduism, &c.' Being transferred to North Travancore, this teacher was greatly benefited by the missionaries of the C. M. S., and was baptized at Trichoor on 4th March last."—*Rev. S. Mateer.*

\* "The efforts of the Hindu preacher have greatly encouraged the Hindus in their opposition to Christian work in the town. Christianity he stigmatises as suited only to the lower classes, and credulous Hindus admire his boastful championship of their religion. On more than one occasion a number of Hindus rushed into our lecture hall declaring that the satri had convinced them of the sufficiency of Hinduism, and that, therefore, we ought to retire to labour amongst the lower castes. They threatened to set the building on fire, and would, no doubt, have done so were it not for the danger to houses close by belonging to Hindus. Persons were posted near our gate to prevent people from entering in to hear the addresses. Some would stand on the road, right opposite to the preacher, to abuse and ridicule Christians and their religion, or to mimic the speaker. Along with willing hearers, persons were sent to cavil, hoot, and mock at us, to throw earth, upset seats, or stand up and sing a ballad composed against Christianity, and thus cause confusion in the meeting. A rival Brahmin preacher.

"In the middle of 1888 he returned, and feelings of animosity were re-kindled, and more violent means resorted to. On the evening of Sunday, 17th June, an open and entirely unprovoked assault took place. The schoolmasters of Trevandrum district being in town for the usual ten days' training and examination, we held an open-air preaching in the usual place near the reading-room. A large number of Hindus assembled, when some lads began to push people against us, using also filthy and insulting language. No notice being taken of this, they next assaulted and beat one of the schoolmasters who was quietly coming to the meeting. This also we bore with, and went on with the preaching. At six o'clock we repaired to the reading-room for the usual service. The audience numbered about a hundred persons, of whom about seventy were Hindus. After singing, reading of Holy Scripture, and prayer, Mr. Mateer delivered an address, and I also spoke afterwards. But from beginning to end of the meeting some of the Hindus present endeavoured to interrupt it by mocking, hissing, hooting, walking about, and upsetting benches. All entreaties to keep quiet or to leave the meeting were in vain, and while Mr. Mateer was offering prayer, they in a body rushed out of the room, upsetting benches, and stood in the road in front, mocking and hooting at us. At the close of the meeting the missionary left, and on myself and other Christians leaving the room to follow him, we were surrounded and stopped on the high road by a number of Hindus, and maltreated in various ways."—*Rev. V. Moses.*

and has for many years been most zealously and effectively worked by a succession of earnest missionaries. The Rev. J. Emlyn has, during the past year, been enabled to open a new and substantial mission chapel at Kristokovil, and reports that all the agencies at work under his care, evangelistic and educational, are progressing satisfactorily. The extent of the work and the needs of the district are becoming oppressive, though a large staff of native workers, male and female, are engaged in the service of the Mission.

The Quilon Mission has received remarkable impetus and development since the settlement of the Rev. Joshua Knowles in 1883. Mr. Knowles having been obliged to return to England, by medical advice, no report of his work for the past year has been received.

Ignorance  
and weak-  
ness of the  
converts.

The work of caring for the Christian churches of the large nominally Christian community in each district of the Travancore Mission is growingly arduous. The people are still very ignorant of the real nature of Christianity, and of its claims upon their daily life, and they are surrounded by heathen relatives and friends who are sunk in the grossest superstition. It is not to be wondered at, therefore, that in times of temptation and distress many of them fall away, and others sorely compromise their Christian profession.\*

Progress of  
education.

Education is slowly effecting a change amongst them. There are now upwards of 8,000 men and women who can read the Scriptures, and their number is steadily increasing, but the Mission is receiving constant accessions from the most ignorant and superstitious class of the community. The influence of these in keeping down the general average of earnestness and intelligence cannot but be very great. It is satisfactory to find that the native pastorates established in various parts of the district are steadily progressing. The character of many of the native agents is very high, and the special effort which has been made, notably in the Nagercoil district, to quicken the

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\* "Among our nominally Christian people there are always a large number who are very low in knowledge and unstable in their faith. They have inherited from their fathers the belief that every form of malignant disease is the expression of the displeasure of some demon, and that no medicine will avail for the removal of the disease until this demon has been propitiated. Before adopting the Christian faith they have been accustomed to act on this belief. Their whole religion in early life has consisted in propitiating those supposed demons, with a view either to prevent the demons from doing them mischief, or to secure their help in doing mischief to somebody else. And when a husband or wife, or a much loved child, is seriously ill, if the old grandmother who first taught to the youthful mind long ago the mysteries of demonolatry, and who still clings tenaciously to her benighted faith, should urge the necessity of propitiating some particular demon, her influence is found to be exceedingly difficult to withstand."

—Rev. A. L. Allan.







spiritual life of the Christians by means of evangelistic services, is one which is sure to bear rich fruit.

The past year has been marked by some changes in the Mission circle. The Rev. Alfred Thompson and Mrs. Thompson arrived in Nagercoil on April 5th, to commence work in the Mission. The Neyoor Mission, all the responsibility of which throughout the year rested on the shoulders of Dr. Fry, was re-inforced in December by the return from furlough of the Rev. I. H. Hacker and Mrs. Hacker; while the Mission in Quilon suffered a most grievous loss in the removal by death, on September 10th, of Mrs. Knowles. This lady had been from the first a singularly wise and devoted helpmeet of her husband, and had exerted herself most successfully for the benefit of the women and girls connected with the numerous congregations of the Mission.

Changes in  
the Mission.

The year was also made memorable in Travancore by a fearful visitation of cholera during its closing months. Many thousands of heathen were carried off, especially in the Quilon, Parey-chaley, Neyoor, and Nagercoil districts, and though the Christians, in consequence of their greater willingness to take advice and to use medicines, were not nearly so seriously affected by the disease as their neighbours, large numbers of them also, including some of the Mission workers, fell victims. For some time schools were closed, and in many of the village congregations all work of every kind was suspended, care for the sick and the dying being the one duty which pressed upon all who had the power to attend to them. The epidemic died out at the end of year, and it is hoped and believed that the results will prove that God has been working through these solemn ministries for the extension of His own Kingdom.

A fearful  
visitation of  
cholera.

## Madagascar.

The Madagascar Mission is in many respects quite unique in the conditions of its work. The only other mission of the Society that can compare with it is that in Travancore; but the work in Travancore is of smaller dimensions, and is being carried on in some respects under more favourable conditions.\*

Unique con-  
ditions of  
work.

\* "Oh, for more time to deal with individuals! Our work here is so much *en masse*, and with the care of all these 100 churches daily pressing on me, how is it possible that it can be otherwise, seeing that I am one and indivisible? In Madagascar our success is our difficulty. We cannot afford missionaries enough to do the work thoroughly. True, the population of the whole island is small compared with that of India or China, but I often feel that grossly unfair comparisons are made in this matter,

Difficult to  
get at indi-  
viduals.

## IV.—TRAVANCORE.

STATIONS.

*Missionaries.*

<i>Nagercoil..</i>	..	{	JAMES DUTHIE ( <i>m</i> ), 1856.*
			A. L. ALLAN, 1883.
			ALFRED THOMPSON ( <i>m</i> ), 1888.
			<i>Native Pastors</i> —J. JOSHUA, Nagercoil.
			V. ARUMEINAYAGAM, 1867, Thamariekulam.
			V. SOLOMON, 1879, Agasteespuram.
			J. NATHANIEL, 1879, Santhapuram.
			C. SATTIANATHAN, 1879, Nagercoil.
			J. MOSES, Zionpuram.

*Tittuvilei:—*

<i>Neyoor ..</i>	..	{	I. II. HACKER ( <i>m</i> ), 1877.
			E. SARGOOD FRY, M.B., C.M. ( <i>m</i> ), 1885.
			Mrs. BAYLIS THOMSON, 1884.
			<i>Native Pastors</i> —S. ZECHARIAH, Neyoor.
			A. ARUMEINAYAGAM, 1867, Attoor.
			P. YACOB, 1879, Devikodu.
			B. MANASSEH, 1879, Kadamaleikunnoo.
			<i>Assistant Missionary</i> —V. ARUMEINAYAGAM.
<i>Pareychaley ..</i>	..	{	J. EMLYN, 1867.
			<i>Native Pastors</i> —WILLIAM FLETCHER, 1867.
			JOSEPH KAMALAM, 1867.
			G. SATTIANATHAN, 1880, Amaravila.
<i>Trevandrum ..</i>	..	{	SAMUEL MATEER, F.L.S. ( <i>m</i> ), 1858.
			<i>Native Pastors</i> —ANBUDIAN DEVALAM, 1872.
			JOSEPH SEILEYAM, 1879, Neyattankara.
			V. MOSES, Trevandrum.
			W. G. RASALAM, 1885, Nellikaikuli.
<i>Quilon ..</i>	..	{	JOSHUA KNOWLES, 1880.*
			<i>Native Pastor</i> —C. SAMUEL, 1879.

TOTAL.—Eight English Missionaries; One Female Missionary; Nineteen Ordained Native Pastors.

\* In England.

## TRAVANCORE.

STATIONS, AND OUT-STATIONS.	When Begun.	English Missionaries.	Female Missionaries.	Nat. Ordained Ministers.	Native Preachers.	Church Members.	Native Adherents.	SCHOOLS.						Local Contri- -butions.
								Boys.			Girls.			
								Schools.	Scholars.	Fees.	Schools.	Scholars.	Fees.	
NAGERCOIL .. .. .	1809	3	..	6	4	1385	9712	61	2602	..	14	1129	..	£ s. d. 332 6 0
Sixty-two Out-stations ..	..	..	..	..	1	230	1473	20	603	..	2	410	..	79 16 8
TITTUVILEI .. .. .	1866	..	..	..	..	..	..	..	..	..	..	..	..	..
Thirteen Out-stations ..	..	..	..	..	6	1034	9816	44	2678	..	9	734	..	219 2 6
NEYOOR .. .. .	1828	2	1	5	6	1264	14067	53	2234	..	8	538	..	205 14 0
Sixty Out-stations ..	..	1	..	3	6	1200	7719	58	1300	..	1	427	..	169 9 9
PAREYCHALEY .. .. .	1845	..	..	..	..	..	..	..	..	..	..	..	..	..
Sixty-nine Out-stations ..	..	..	..	..	4	202	1846	23	415	..	2	159	..	42 14 1
TREVANDRUM .. .. .	1838	1	..	4	4	..	..	..	..	..	..	..	..	..
Forty-eight Out-stations ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
QUILON .. .. .	1821	1	..	1	4	..	..	..	..	..	..	..	..	..
Fourteen Out-stations ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
TOTALS .. .. .	..	8	1	19	25	5365	44633	259	9832	..	36	3397	..	1049 3 0

❖ NINETY-SIXTH ❖ REPORT ❖

OF THE

**LONDON**

❖ **MISSIONARY** ❖

**SOCIETY**

*From May 1st, 1889, to March 31st, 1890.*

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in Chengalraopeta, but the school was closed at the end of the year to be re-opened in a more suitable place.

The three girls' schools in Kottapeta, Chengalraopeta, and Dindaparti have continued to be useful centres of influence, though the early age at which children are removed from school to be married restricts their value somewhat.

## TRAVANCORE.

### NAGERCOIL.

*Missionaries*—REVS. J. DUTHIE, A. L. ALLAN, and ALFRED THOMPSON.

*Native Assistant Missionary*—REV. C. SATTTHIANATHAN.

*Native Ordained Pastors*—REVS. J. JOSHUA, V. ARUMBINAYAGAM, V. SOLOMON, J. NATHANIEL, and J. MOSES.

The absence in England of the Rev. J. Duthie probably explains the non-arrival of any report of the very important educational work for which he is mainly responsible, and which is becoming more urgently needed every year with the growth of the Christian community in Travancore. No report of educational work.

The Rev. A. L. Allan has been in charge of the general mission work in the Nagercoil district as in previous years. He has been admirably seconded in all his efforts by the Rev. C. Sattthianathan, the assistant missionary, and by the other native ministers and evangelists. In addition to the ordinary daily work of the agents in preaching, teaching, visitation of the sick, and visitation of the heathen, special means have been adopted during the year for the spiritual improvement of the converts and for reaching with the Gospel those who are outside. Variety of means employed.

Monthly religious conferences of the agents, with the deacons and other voluntary workers, have been held at seven centres in different parts of the district for united prayer and exhortation. Monthly revival meetings for the members of the mission congregations have also been held in the same united way. During the last six months of the year each congregation has met after the second service on Sunday for the study of the International Sunday-school Lesson, when old and young, according to their knowledge, have been formed into Bible-classes. Notes on the lessons have been prepared by Mr. Allan and printed in Tamil at the Mission Press.

“ One day in the week is wholly set apart to work among the heathen by the catechists. Those labouring in localities near each other go to this work together, two or three in a group. Each group of workers has a defined portion of the district to work. Each village should be visited, and the circuit made,

within a given period of time. In this way the district is systematically gone over, and the glad tidings of the Gospel proclaimed in every village, and handbills dealing with some aspect or other of Christian truth freely distributed to those who can read. Fully 50,000 handbills have been distributed during the year.

“On the day of the week on which the catechists are thus employed, the women in many of our congregations meet together to ask a blessing on the work. Those Tuesday prayer-meetings for women are conducted by women themselves.”

Mr. Allan himself was prevented from taking so full a share as usual in evangelistic work, because for some months after Mr. Duthie left, he had to devote one or two hours in each day to a class of theological students. But he was able to conduct a week's special services in the pastorates at Agasteespuram and Zionpuram, and to spend a fortnight in evangelistic meetings among the coolies on some of the coffee plantations.\*

A grand sight.

“During the year 60 were newly admitted as communicants, and 190 were baptized, 5 were expelled for unworthy conduct, and 11 separated themselves from our church fellowship. The Lord's Supper is dispensed quarterly at seven different centres in the district. But on the first Sunday of the year, a general meeting of church members from all parts of the district is held in the large chapel at Nagercoil. On the first Sunday of this year at this meeting I had the privilege of dispensing the Lord's Supper to 925 communicants. It was a grand sight to witness such a meeting, and to reflect on the great contrast from what it was with the ancestors of those people 100 years ago, when most of them would be engaging in some hideous form of demon worship.”

Sceceders.

The statistics show a slight decrease in the number of professing Christians in the district, notwithstanding the large number who came over from heathenism. This is due partly to

A heathen village.

\* “There are ten heathen villages around the pastorate. Though they are all inhabited by people who show an aversion to Christianity, yet the case of one named Manikatti-pottal deserves special mention. Here the people worship *Neelan*, the husband of Isaki, and, as most of them are able to read and write, they, as a rule, are haughty, and spurn Gospel truths with disdain. The devil-dancer in connection with this deity has, as his remuneration, all the offerings, such as plantains, goats, ghee, &c., that are made to the deity, and his family has grown immensely rich, and, consequently, very overbearing. Besides the above-mentioned offerings, whenever they make a jewel for a child they make a similar one to the deity and offer it. Thus the shrine also is immensely rich. The old men in the village are not against us, and they hear with attention the words we speak to them of Christ. But the young are bitterly opposed to us, and I fear that the attitude of the villagers towards Christianity after the time of the old men in the place will be quite unfavourable.”—*Rev. J. Moses.*



troubles in one of the congregations connected with the Santhapuram pastorate, which resulted in the secession from the Mission of about seventy malcontents, who have formed themselves into an "Independent Christian Church," and partly to the ravages of cholera which continued to be severe during the early months of the year. Among the deaths recorded were several who had "gained for themselves a good degree and great boldness in the faith" as deacons and voluntary workers. The time of trouble seems to have been a time of grace to very many, leading to greater heart searching and more earnest prayer.

Chapel building of any permanent and substantial kind is a serious undertaking for these poor villagers; but, fortunately, the climate does not prevent work being done a little at a time and spread over a number of years. "The new chapel at Kulattavilei, which has been in course of erection for fifteen years, was opened for public worship on the 16th April. At Vadaseri, when it formed part of the Dennispuram pastorate, the foundation of a chapel was laid some eighteen years ago, and the basement built, but nothing more was done until two years ago. A commodious chapel has now been erected, and was dedicated on the 19th September." Even now this building is only so far completed as to be available for use. The large and really handsome church at Jamestown, "which was begun well-nigh thirty years ago, when Jamestown was the centre of a district, has now been completed at considerable cost, and was re-opened on January 7th of the present year."

"Our village schools were much reduced in the early part of the year, owing to the long-continued prevalence of cholera, by which many schools had to be closed for some time. Even now, at the end of the year, the number on our registers has not quite come up to the mark of the previous year. The number of scholars is 2,843, of whom 831 are girls."

The boarding school for boys, and that for girls, have been satisfactorily conducted.

Some of the Zenana teachers report a smaller number of pupils, in consequence of the growing alarm in some Hindu circles about the danger of allowing women and girls to learn under Christian teachers. "Still the work has not been very seriously interrupted, and has been carried on diligently, where opportunity was given, in seven different towns in the district."

## NEYOOR.

*Missionaries*—Rev. I. H. HACKER, Mr. E. SARGOOD FRY, M.B., C.M., and Mrs. BAYLIS THOMSON.

*Native Ordained Pastors*—Revs. S. ZECHARIAH, A. ARUMEINAYAGAM, P. YACOB, and B. MANASSEH.

An active  
and pro-  
gressive  
year.

By the return of Mrs. Baylis Thomson to Neyoor early in the year the full staff of workers was completed, and activity and progress in every department have characterised the year's history.

Last year's report told mainly of the distress caused by cholera, "when it was estimated that in three months no less than 20,000 people died." In February "the plague stayed, though the after-effects of this visitation have been painfully visible in empty homes, in broken families, in children fatherless, in widows desolate, thus opening a field of work which has taxed all the resources of our Mission.

The general work of the district has gone on well. There are in connection with the Mission congregations 1,084 church members and 8,688 adherents. These are ministered to by four pastors, five evangelists, and forty-two catechists.\*

The Chris-  
tian com-  
munity.

\* "Our rule is to divide the Christian people into three classes. *Adherents* are those who come from the worship of idols and have placed themselves under Christian instruction. *Baptized* are those who grow in knowledge and express their wish to be disciples of Christ; and *Church members* are those who show by the reality of their lives that they have found Christ as their Saviour, walk with Him as their Friend, obey Him as their Master and Lord. It is, therefore, among the church members that the effective strength of our Mission lies. We expect to find, and are disappointed if we do not find, Christ magnified in the lives of these people. And making allowances for the fact that many of these have come direct from idolatry, while the remainder are descendants from those who were born and reared in demon worship, one or two generations ago, we have much to encourage.

The  
workers.

"The strength of our Mission in pastoral and evangelistic work is as follows:—Pastors, 4; evangelists, 5; and catechists, 42. These men, as a rule, are earnest converted men of varying capacity and power. The pastors have charge of self-supporting or almost self-supporting churches, and it is in the multiplication of these self-supporting churches lies our hope of the future. The evangelists have generally charge of one church and the superintendence of several others, while the catechists work one church and the villages surrounding it. It is the missionary's duty to visit these churches once or twice a year to encourage the people and to see how the work is carried on. Twice a month all these workers come to the head station for prayer, for the study of God's Word, and to bring any difficulties they may have in connection with their work.

"There have been few things more encouraging to me than the steady growth of good feeling and mutual helpfulness among the Christian workers, of which we have had this year two good examples. Some years ago a provident fund was established for their benefit—the principle of

A large number of those who form the Christian community are, as might be expected, very ignorant and very weak in principle. Very often in the time of sickness, or where troubles multiply, they are tempted to fall back on the practice of their old superstitions. Yet many instances are given in the reports of the agents which show how real in many cases is the change produced by Christianity, and how much of faith and courage they display.\*

Educational work is mainly in the vernacular. There are fifty-five schools in the district, forty-five for boys and ten for girls; only in three of these is English taught. Four thousand seven hundred and ten scholars are under instruction, of whom sixty-nine are boarders on the Mission premises. Nearly half

Educational  
work.

which was, that upon the death of any one of their number, each one of the other workers should contribute one rupee, and the whole sum thus collected should be given to the widows or the orphans."—*Rev. I. H. Hacker.*

\* "There was a woman very ill in a Christian house. Though advised to take her to the hospital, her relatives gave no consent. One evening I went there with a church member to offer prayer in the house. I found the door shut. Though the people of the house were awake, yet it took some time to open the door, after I had called them, which made me suspect some heathen practice was going on. Having entered the house I found the woman in a poorly state, and a magician suddenly came out of the room in which she lay. The household gave credit to the words of the magician, who said that she had symptoms of the attack of an evil spirit, which would cease by offering two fowls. The moment I came to know this I fell in much grief and drove the devil priest away. Then I chid those people, who neglected to apply proper medicines, being deceived by devil dancers. I showed them the weakness of their faith and prayed there. A few hours afterwards the woman died."—*Rev. P. Jacob.*

Christians  
deceived by  
devil  
dancers.

"Natchethram lives at a place inhabited by Roman Catholics and heathens. She is a rice seller. She is supported with the little means which she gains from her trade. She keeps on regular attendance to Sunday services, and made it a principle to contribute a chuckram for every Sunday meeting she attends. This is too great to her ability. Whenever she goes to market with rice for sale, on her return home she would take out a cash and put it separate into a contribution box before she attends to any business. When on a Sangam day I opened the box, I was very much astonished to see the box full of cash, which amounted to fs. 9 and gave me also in hand cash equal in value to 2 chs. I then inquired her why it is all cash. She replied: 'The box was full to its brim, I therefore put that according to my custom in a separate box.' This woman has devoted herself to Christ. She bears resemblance to the poor woman of Jerusalem, who put two cash, which all she had for that day for her food."—*Arumeinayagam.*

"A cheerful  
giver."

"Moses Catechist speaks thus of one named Chitthrey, his son, and his wife, who are new converts at Colachel:— Being dissatisfied with demon worship he began to search the Hindu Puranas and Shastras, and so gave up the demon worship and turned his attention to fastings and Poojas. This made his people envious towards him, and a great part of his property was plucked off his hand. Although he was searching the Shastras in preference to demonolatry,

Firm in the  
face of  
fierce op-  
position.

of the remaining number of scholars are the children of heathen parents or are Romanists. The girls' schools are under the care of Mrs. Fry and Mrs. Hacker, and are becoming so much appreciated that constant requests are made for their extension into new places.

Female  
Mission.

Eleven Bible-women and nine Zenana teachers are now engaged in work in connection with the Mission. Mrs. Baylis Thomson, who has charge of the Zenana work, finds such an eagerness to learn among the women that she is quite unable to meet the demand for Zenana teachers. Two hundred and twenty-one women are now learning to read. The Zenana teachers and Bible-women are manifesting a beautiful spirit of Christian devotedness in their work; and though open confession of faith in Christ on the part of women, whose relatives are heathen, is exceedingly difficult, the change of temper among the people towards Christianity is most marked. Mrs. Thomson says: "When I first visited the Brahmin street in Eraneel with my husband, the Brahmin women, after taking a peep, flew and shut their doors at our approach. After some of their girls attended our schools, I was permitted to see and converse with

yet he did not find the true God. Under these circumstances he held intercourse with Christians and obtained some knowledge of the excellence and importance of Christianity. He did not reveal his desire for many years to embrace Christianity, although he made out his opinion favourable to that religion. This increased his neighbours' enmity. They therefore refused him and his family admission into their homes, which was immediately followed with an open confession of his faith. He came to the missionary directly and requested for baptism. The missionary presented him a Tamil New Testament and a lyric book, and advised him to stand firm in his new faith. Since this time he began to attend the church regularly with his family and to know the truths of the Gospel. As he and his son earnestly desired to be baptized, they were, after a good confession of their faith, in the presence of a large meeting, baptized on the 18th August, 1889. His neighbours try their utmost to do him as much injury as they can, but he is firm. His wife also is very regular to the services and applies for baptism."

Brought to  
Christ by  
means of a  
magic  
lantern.

"Some years ago my friend, Mr. Jacobs, of Guildford, sent me out a magic lantern with slides representing the life of Christ, and this has been of the greatest service, enabling us to reach hundreds of people whom we cannot reach by preaching. One evening in 1885, I went out to give a lecture to non-Christians. When we reached the place I found one portion of the lamp missing, and feared we could not have a service. It was a country place; nothing could be got, and crowds of people were waiting. After a time we managed to rig up a light and the service went on, but I returned home troubled, for I feared the meeting had been spoiled. But one of the new members, a man of much power and influence, described his first convictions of conscience to the lecture of the night, and he never rested until he found peace in Christ. I learned months after this that a native brother, seeing our difficulty in getting light that evening, had gone quietly away to a solitary place and spent his time in prayer that God would help us to have the service, and this year the prayer and its answer stood face to face. Bless the Lord, oh, our souls!"—*Rev. I. H. Hacker.*

them, and some women would linger near. Now they are all ready, waiting expectantly at their doors, to welcome me."

The Medical Mission in Travancore, which has its head-<sup>The Medical Mission.</sup>quarters in Neyoor, continues to exert an ever-increasing influence for good under the earnest and successful superintendence of Dr. Fry. Work in the Neyoor Hospital has this year been carried on under difficulties, as half of the old building was given up in January for the accommodation of the Boys' Boarding School, and the new Hospital is not yet complete. The leper ward is becoming better known, and the premises are being enlarged so as to accommodate fourteen inmates. Loving ministry to these poor sufferers has already been blessed. During the past year three were baptized, and another was received into the membership of the church.\*

"The medical evangelists and other agents have carried on, as usual, the work of the Medical Mission in the various villages<sup>Medical evangelists.</sup> where they have been stationed. It has appeared, at times, as if some of them were a little too inclined to ask leave of absence from their work, and a little too eager for personal comfort and personal advancement, rather than the earnest thought for the Kingdom of God which others of them evince. But, taken as a whole, they are doing their work well, and God is blessing it."

The Students' Class, commenced by Dr. Fry during the year,<sup>Students</sup> already numbers *fourteen* members. They are all young men of tried Christian character and church members, who were selected with great care with the aid of the missionaries of the different districts of South Travancore, "and a preliminary examination was held to ascertain their mental fitness for carrying on their medical studies in the English language." Dr. Fry says:—"The seven months already spent with the class have been very encouraging as regards the general progress made, and the earnestness the young men show to carry on Christian work, and to make the very best of their opportunities."

The Mission to the hill tribes, which represents in the best form the aggressive work of the native church, is one which requires much endurance and self-sacrifice on the part of the

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\* "The weak point in the present system is undoubtedly the voluntary<sup>Leper ward.</sup> principle upon which it is carried on. We have no authority over the patients to keep them in the ward, and thus they often stop for a while, and then, disappointed at not obtaining a complete cure, leave us to resume their wandering life or to go back to their families. Thus, while thirty-eight lepers have passed through the ward, we have at the present time only ten inmates, the numbers having varied from thirteen, at the time when the ward was most full, to three, when it was most empty."—*Dr. Fry.*

brave men who have undertaken it, but God is making their way plain.\*

### PAREYCHALEY.

*Missionary*—Rev. J. EMLYN.

*Native Ordained Pastors*—Revs. W. FLETCHER, J. KAMALAM, and G. SATTIANATHAN.

No report has been received from this station.

### TREVANDRUM.

*Missionary*—Rev. S. MATEER, F.L.S.

*Native Assistant Missionary*—Rev. AMBUDIAN DEVALAM.

*Native Ordained Pastors*—Revs. J. SEILEYAM, W. G. RASALAM, and V. MOSES.

The results of labour have, in the past year, “appeared in some measure of quiet increase and prosperity in every department of labour.”

Hindrances  
to progress.

“The poverty and dense ignorance of the lowest classes are a great hindrance to progress. Some have never sufficient food except in harvest time; then they pay off their debts and begin borrowing again. They eke out their scanty food with forest fruits, bandicoots, and other stuff. They are told by their employers, who wish to hold them in subservience, that they will be exported by the missionaries as slaves, and that they will be baptized with water mixed with cow’s blood. They themselves

Wild hill-  
men.

\* “The Mission among the hill tribes has been developed during the year, for though we have been compelled, from fewness of men, to take away the medical evangelist formerly engaged in that sphere, yet we have been able to begin work at an entirely new centre, beside continuing the itineration from the old one. Yose Catechist is still working from Tiruvananthakary, two miles beyond Colasagaram, and Yesudian Catechist has begun his labours from Tittuvilei. These men, not without danger from fever and elephants, are absent on the hills and amid the jungles for twenty days or so each month, visiting the wild hill-men in their own homes and hamlets, giving away a few simple medicines for the fever and commoner complaints they meet with, and recommending the more serious cases to the nearest Mission dispensary. As they go thus befriending the people they tell them of Christ and His great love, and describe the blessings which have come to themselves and to thousands by accepting the message of pardon and peace which God sends to a lost world. Some of the Kanikars are already eager to know more of these good tidings, some are learning to read, and some have journeyed far to be present at a United Gathering of Christians in one of the central chapels. One even made his way to the Neyoor Hospital, which must be more than twenty miles from his home. He returned home greatly delighted with a clean cloth which was presented to him, leaving behind him a mountain squirrel (small then, but as large now as an English cat) as a record of his visit.”—*Dr. Fry.*



object to the education of their children as unnecessary, they having no hope of Government employment. They complain that it separates their children from them and from their former sphere in the rice fields."

Even among these low caste and ignorant people the influence of caste feeling seems to be so strong as to form another serious hindrance to the acceptance of the Gospel. Kuravurs have a strong prejudice against the Vedars, Pullayars will not sit down with Pariah Christians, and it requires much patient teaching and much of the influence of grace to overcome these scruples.\*

In addition to the ordinary Sunday and week-day services <sup>Special efforts.</sup> various special means have been used during the year to quicken conscience and to increase the spiritual life of the people.

There are now in the district forty-nine congregations, with <sup>Statistics.</sup> 7,890 adherents. The net increase is 171, 456 having newly joined the Mission, while 186 left from various causes. The proportion of adults who can read is slowly creeping up year by year. The Mission agents number eighty-four—viz., twenty-five catechists, fifty-three teachers, and six Bible-women.

"The catechists, who are practically village pastors, have <sup>Native helpers.</sup> heavy work in the charge of the congregations, and deserve great credit generally for their diligence and zeal. In several places one teacher has two or even three congregations to attend to besides doing what he can for the heathen. One of them complains somewhat despondingly of his work as being 'like a medicine diluted in an ocean of water.'

"A special effort has been made by Mr. Devalam to stir up pious young men to help in the work of the Lord, and the names of seventy-six have been given who are willing to labour in their leisure hours without pay."

Twenty lectures on the Life of Christ and other subjects were <sup>Lectures on the Life of Christ.</sup> delivered in Trevandrum and the district during the year, and attracted considerable audiences of caste Hindus. This seems to be almost the only way of reaching the higher castes in many places. "There is no doubt that caste Hindus are becoming increasingly acquainted with the character and benefits of Christianity, and that it is making an impression on the more thoughtful." The heavy penalty entailed by the profession of faith in Christ in the native State of Travancore has not yet

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\* "Kodianarkonam congregation comprises four castes—Shanars, Ilavars, Caste Pariahs, and Lime-burners. There is some difficulty in avoiding jealousies <sup>prejudices.</sup> and complaints in such circumstances. At Surattukotta, I fear, caste prejudice is still strong, as several went away from a meeting at Malayinkeel Chapel because some Pulayar Christians were present. Indeed, I have heard somewhere a story of Pariahs being threatened with a beating by Pulayars if they should come to the place where the latter assembled."—*Rev. S. Mateer.*



been removed, and cannot fail to act as a very serious hindrance to open confession on the part of those of good family and social standing.\*

Opposition.

In the city of Trevandrum the Rev. A. Moses has carried on his labours at the Reading Room and in other quarters with regularity, and has come into contact with large numbers of intelligent Hindus and Mohammedans. Opposition to Christianity has taken a less violent form than last year, but it has been not less persistent and determined. "In addition to more regular and intelligent preaching of Hinduism and criticism of Christianity, held in the Hindu chapel not far from us, trained agents have been appointed by them to conduct street preaching and to distribute anti-Christian publications in various parts of the town. . . . This example has been emulated by the Mohammedans, who, besides importing books and papers from Madras, have commenced to issue handbills both in English and the vernacular against Christianity." †

Profession  
of faith in  
Christ  
followed by  
heavy  
penalties.

\* "A very serious hindrance to the open conversion of the higher castes arises from the Travancore law that a convert to Christianity is regarded as dead to his caste and family, losing all his rights to inheritance, office, and social position. Especially is this severe upon the Sudras and other Marumakkatayam or Nepotistic castes, who cannot ordinarily possess individual property, and, therefore, have the right to maintenance from the common family fund, which, according to the lawyers' theory, is indivisible, though not so in actual practice. Even this right is lost by conversion, and cases are constantly recurring of persons being thus cast out homeless and helpless.

"The Sudras, however, whose religious liberties are thus restricted, and who are, in some respects, sinking through the operation of the barbarous law of Nepotism and the absence of settled marriage which causes this state of law, are beginning to awake to a sense of their wrongs in comparison with the undue exaltation and wasteful largesse bestowed upon Brahmins in this State, and have recently petitioned the authorities for some amendment of their own laws. The progress of civilisation and liberty cannot in this matter be much longer delayed."—*Rev. S. Mateer.*

A Hindu  
ascetic joins  
the Chris-  
tians.

† "We had, however, during the year the case of a Hindu ascetic of the Gurukkal Pandaram caste, who made up his mind to join our congregation. Meeting him first by the side of a river, I gave him a handbill which induced him to visit me in my house. He was then under a rigid vow of silence, writing his thoughts on a slate which he always carried with him. His story is briefly as follows:—

"Born in a village near Teukasi, in Tinnevely, he was educated in the local Anglo-vernacular school. Thence he went to the famous Hindu monastic college called Tiru-va-vadu-thurei-Madam, to be trained for the life of a sanyasi, or ascetic. He studied there for two years, but dissimulation and vice practised by the ascetic teachers of the college so much disappointed his expectations that he resolved to go to the Christians to inquire about the way of salvation taught in their Vedam. About the year 1880 he visited the late Rev. Justus Joseph at Kanneet and was baptized by him, but, remaining only three days, the impression he received was so weak that he soon relapsed into Hinduism and went

## QUILON.

*Missionary*—REV. J. KNOWLES.*Native Ordained Pastor*—REV. C. SAMUEL.

In consequence of the absence of the Rev. J. Knowles in England, from February, 1889, the superintendence of Christian work in this district has been once more laid upon the Rev. S. Mateer, of Trevandrum. Mr. Mateer has at three previous periods undertaken the same responsibility, on two of these occasions having the oversight for *five* years at a time. He therefore knows the district and its needs well. It is encouraging to observe that when Mr. Mateer first took charge in 1861, there were only four congregations, with 259 adherents. Now there are twenty congregations, with 2,498 adherents, the net increase last year being 290. There are now, besides the European missionary, a native assistant missionary, 10 catechists, 24 school-teachers, and 7 Bible-women at work in the district. "Two young men, from the Catechists' Class at Nagercoil, having finished the course with credit, have been appointed as catechists at Quilon and Mayanadu. There are now four boys learning at Nagercoil Seminary."

It is most literally and painfully true in this district that "to the *poor* the Gospel is preached." The great majority of the people seem sunk in the most abject poverty and are in the most abject slavery of superstitious fear, and they are oppressed unscrupulously by their more influential neighbours. Many of those who place themselves under Christian instruction have a very imperfect idea of what Christianity really is, and are often influenced by very mixed motives. Yet the persecution they are often called upon to endure when they become Christians is enough to deter any who are not in real earnest.

The reports of the various native agents contain many painful allusions to and evidences of this state of things; while they also show that there is a steady growth in knowledge and in Christian character among the converts.

Special means have been employed to reach the heathen, and to stir up and strengthen the Christians. Twelve lectures to

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on pilgrimage to several principal places in Southern and Central India. For eight years he never spoke, and remained dumb with a view to avoid sins of the tongue. He came to Trevandrum a year ago, and the Hindus among whom he lived held him in great esteem, calling him a 'swamy.' On his visits to me I showed him how superior Christianity is to Vedantism, which he at the time was greatly admiring. Deciding to become a Christian, after some hesitation he broke his vow of silence, destroyed his writing slate, and, without any caste prejudice, joined the Boarding School, where he is now receiving instruction with a view to future usefulness."—*Rev. S. Mateer.*

¶

educated natives have been delivered at Quilon, Kotarakara, Punalur, Mayanadu, and Wurkkala. Dr. Fry and his native helpers from Neyoor conducted a medical evangelistic mission for ten days in August at Wurkkala and Kotarakara.\*

Rev. Joseph Kamalam spent three weeks in special itinerancy in and around Quilon. Mr. Seileyam, the Neyattankara pastor, conducted special services for several days at Mayanadu, being supported by Mr. Samuel and the evangelists of the district.

Reading-room.]

On November 19th, a new public reading-room was opened in connection with the Mission in the town of Quilon. A new and neat chapel was also erected during the year at Valagam.

Schools.

"The village schools remain much as before, but with some increase of pupils. In twenty-one village schools the scholars number 637 (of whom 173 are girls); in six night schools 61; in boarding schools 14; total, 712.

"There are twenty-one Sunday-schools with 743 scholars on the rolls."

Bible-women.

"The labours of the Bible-women supplement those of the catechists, and are of great value to reach the women of the country. Anna Varkki is stationed at Talavur amongst Syrians, Protestant Christians, and Hindus of various classes. Atchampillay at Quilon among Roman Catholics, Hindus, and Mohammedans—a more difficult work. The other five work at Kotarakara, Shatanur, Putthur, Paravur, and Mayanadu. All visit and read to the heathen, visit and aid the sick, teach females to read, and sell Scripture portions as opportunity affords.

"Three of the Bible-women attended a midwifery class under our medical missionary at Neyoor in November, which will vastly increase their capacity for usefulness in cases of urgency and their grateful reception afterwards."

A medical evangelistic tour.

\* "In the middle of August, accompanied by Rev. S. Mateer, a tour was made in the Quilon District. Wurkkala and Kotarakara were the two main centres of work, and here, in about nine days, more than 600 patients were seen and prescribed for. Wurkkala is the centre of a vast heathen population, Brahmans mainly inhabiting the town itself, while Mohammedans occupy the coast-villages, and carry on the fishing trade of the neighbourhood. Kotarakara is one of the settlements of the ancient Syrian-Christians, and of recent years a large number of the agricultural labourers (formerly slaves, and living in complete heathenism) have been gathered out as a people for the Lord, and are being elevated in every way by the Christianity they now profess. Many of them are church members, and it was our privilege to sit down on the Sunday at the Lord's Table and join in the holy feast in company with 124 of these formerly so degraded, but now one in Christ Jesus, our one Redeemer and Lord. In this tour the magic lantern was found, as usual, of the greatest service, and several lectures on the Life of Christ were delivered in different places."—*Dr. Fry.*

## IV.—TRAVANCORE.

STATIONS.	Missionaries
<i>Nagercoil</i> ..	{ JAMES DUTHIE ( <i>m</i> ), 1856.* A. L. ALLAN, 1883. ALFRED THOMPSON ( <i>m</i> ), 1888. <i>Native Pastors</i> —J. JOSHUA, Nagercoil. V. ARUMEINAYAGAM, 1867, Thamariekulam. V. SOLOMON, 1879, Agasteespuram. J. NATHANIEL, 1879, Santhapuram. J. MOSES, Zionpuram. <i>Assistant Missionary</i> —C. SATTIANATHAN, 1879.
<i>Tittuvilei</i> :—	
<i>Neyoor</i> ..	{ I. H. HACKER ( <i>m</i> ), 1877. E. SARGOOD FRY, M.B., C.M. ( <i>m</i> ), 1885. Mrs. BAYLIS THOMSON, 1884. <i>Native Pastors</i> —S. ZECHARIAH, Neyoor. A. ARUMEINAYAGAM, 1867, Attoor. P. YACOB, 1879, Devikodu. B. MANASSEH, 1879, Kadamaleikunnoo.
<i>Pareychaley</i> ..	{ J. EMLYN, 1867. <i>Native Pastors</i> —WILLIAM FLETCHER, 1867. JOSEPH KAMALAM, 1867. G. SATTIANATHAN, 1880, Amaravila.
<i>Trevandrum</i> ..	{ SAMUEL MATEER, F.L.S. ( <i>m</i> ), 1858. <i>Native Pastors</i> —ANBUDIAN DEVALAM, 1872. JOSEPH SEILEYAM, 1879, Neyattankara. V. MOSES, Trevandrum. W. G. RASALAM, 1885, Nellikaikuli.
<i>Quilon</i> ..	{ JOSHUA KNOWLES, 1880.* <i>Native Pastor</i> —C. SAMUEL, 1879.

TOTAL.—Eight English Missionaries; One Female Missionary; Eighteen Ordained Native Pastors.

\* In England.

# TRAVANCORE.

STATIONS AND OUT-STATIONS.	When Begun.	English Missionaries.	Female Missionaries.	Nat. Ordained Ministers.	Native Preachers.	Church Members.	Native Adherents.	SCHOOLS.						Local Contri- butions.
								Boys.			Girls.			
								Scholars.		Fees.	Scholars.		Fees.	
								Schools.	Scholars.	Fees.	Schools.	Scholars.	Fees.	
NAGERCOIL .. .. .	1809	3	..	5	32	1401	9660	59	2468	..	13	1112	..	£ s. d. 510 12 4
Sixty-two Out-stations ..	..	..	..	1	10	240	1495	20	606	..	2	409	..	118 13 3
TITTUVILEI .. .. .	1866	..	..	4	47	1112	9800	45	2946	..	10	764	..	340 7 3
Thirteen Out-stations ..	1828	2	1	3	43	1266	14013	60	2577	..	7	538	..	294 14 8
Neyoor .. .. .	..	..	..	4	25	1861	7890	63	1432	..	2	500	..	250 12 6
Sixty-nine Out-stations ..	1838	1	..	1	10	279	2498	28	531	..	2	181	..	65 4 6
PAREYCHALEY .. .. .	1845	..	..	..	..	..	..	..	..	..	..	..	..	..
Sixty-nine Out-stations ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
TREVANDRUM .. .. .	1838	1	..	..	..	..	..	..	..	..	..	..	..	..
Forty-nine Out-stations ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
QUILON .. .. .	1821	1	..	1	10	279	2498	28	531	..	2	181	..	65 4 6
Twenty Out-stations ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
TOTALS .. .. .	..	8	1	18	16	5659	45356	275	10560	..	36	3504	..	1580 4 6

❖ NINETY-SEVENTH ❖ REPORT ❖

OF THE

LONDON

❖ MISSIONARY ❖

SOCIETY

*From April 1st, 1890, to March 31st, 1891.*

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are several reasons for this fact. One is doubtless the extreme poverty of so many of them. Another is that during all the history of the Mission until last year the European staff has been so small that the personal intercourse and supervision required to develop Christian character in our converts have not been possible. Further, the men whom alone we were able to place in charge of them to teach them, were but imperfectly instructed themselves, and these men were frequently drawn away to strengthen the evangelistic staff. These Christian congregations need the time of two European missionaries to be devoted to them entirely. With a proper number of well-trained teachers to aid them in teaching the converts, two missionaries could have this work well in hand, while the other European missionaries were engaged in evangelising in the less forward parts of the field."

### KADIRI.

KADIRI is the name of a town of 5,004, and a taluk of 116,252 inhabitants, in the Cuddapah district of the Madras Presidency.

*Missionary*—REV. H. J. GOFFIN.

A new district.

The town and taluk of Kadiri has hitherto formed the southernmost portion of the Cuddapah Mission. In consequence, however, of the growing pressure upon the time and strength of the missionaries, occasioned by the rapid development of work in some parts of that vast district, it was decided that the Kadiri taluk, with some portion of the Ryachoti taluk, should be formed into a separate Mission district. When the Mission in Vizianagram was given up, the Rev. H. J. Goffin was transferred to Cuddapah, and was then appointed to the charge of this new field of labour. As the town was not the place of residence of any Europeans, accommodation for the missionary could only be obtained by building a house. This tedious and worrying work has occupied much time, involving the missionary in the purchase of stone, lime, timber, and all other material, and in personal supervision of all the details of the work. The story of the mission may best be told in Mr. Goffin's own words:—

Preaching.

"Mission work in the town and neighbourhood has been carried on as vigorously as our limited time and resources would permit. Two native preachers reside together in the town, and our work is carried on in the following way: On three evenings in the week there is preaching in the town; three mornings preaching in the neighbouring villages; twice a week a Bible reading—a spiritual recuperation most refreshing and necessary. School Bible-classes, and the visiting of people in their houses, fill up the other parts of the plan. On Sunday mornings there



is Sunday-school, very well attended by the day-scholars ; and afterwards a short Telugu service. The Sunday evening is occupied with an English meeting, when the few educated people of the place meet for the discussion of various subjects, social and religious.

"The preaching in the town and villages is quiet, pleasant work, though somewhat monotonous. We meet with little or no opposition, and frequently with attentive and well-disposed audiences. Many of the people are very rude and rough, in excuse for which they plead ignorance, and ask us to teach them better. An English gentleman living in this part of the country, and who has seen something of India, says that he has been nowhere where the lower classes are so degraded both mentally and morally : they seem, he says, to have no worship above that of the rudest fetish, and to care for nothing but the gratification of their appetites. This testimony is true of multitudes, though there are, of course, many of a better stamp. My impression is that, in leaving Vizagapatam for this part of the country, I have come to labour amongst a class of people inferior in almost every respect. Certainly they are in darkness—the darkness of spiritual degradation and death. We prophesy, like Ezekiel, upon very dry bones, and wait, perhaps with too faint a hope and feeble a faith, the life-giving breath from heaven to cause them to live. May the Lord send it soon, is our earnest prayer.

"We are trying to bring some Christian influence to bear upon the women of the town, which, with its temple, and the attendant priests and dancing girls, has an evil name throughout the district. Mrs. Tiruvengadayza is spending a part of her time in visiting some of the houses of the people. She meets with much friendliness, and obtains many opportunities for speaking of the way of salvation. She has also charge of the girls' school which we have opened in the town ; and, assisted by Shantayzas' wife, she has succeeded in teaching about thirty girls their letters, a little needlework, the singing of some action songs, &c. These little girls are a rough lot, and require much patience and care to get them into anything like order and work.

Efforts to reach the women.

"The boys' school, which the London Missionary Society has had here for some time, has prospered this year. It has ninety-eight on the rolls, with an average attendance of seventy-five."

The Boys' School.

"As a means of evangelisation, the school is valuable. The bright little lads attending it are as well up in Scripture knowledge as any boys of their age in an English school. It is worth much to secure this result."

## BANGALORE.

BANGALORE, the chief town of the Mysore Province, and a British cantonment, contains 155,857 inhabitants. It also gives its name to a large district having a population of 669,139. It can be reached from Madras by rail in about ten hours, and being central and accessible, is a place of considerable importance. Standing 3,000 feet above the sea, Bangalore is somewhat cooler than most South India cities. Though limited by friendly arrangement with other societies to the country lying to the east of the city, the itinerating work of the Society's Mission covers an area of 4,000 square miles. In Bangalore itself Tamil is spoken as well as Kanarese, but the latter is the language of the district. The Mission was commenced in 1820.

*Missionaries, 1881 :*

REV. BENJAMIN RICE.

REV. J. H. WALTON.

REV. E. P. RICE, B.A.

*Native Pastors :*

REV. P. PEERAJEE.

REV. JOB PAUL.

*Missionaries, 1891 :*

REV. G. O. NEWPORT.

REV. J. H. WALTON.

REV. T. E. SLATER.

REV. E. P. RICE, B.A.

REV. W. J. LAWRENCE.

MISS MULLER.

*Native Pastors :*

REV. JOB PAUL.

REV. SAMUEL GNANAKUM.

*Native Ordained Evangelists :*

REV. G. P. AROGYAM.

REV. C. RENGANATHAN.

A concise  
and com-  
prehensive  
review.

The Rev. E. P. Rice, B.A., has furnished the following concise and comprehensive *résumé* of the history of the mission during the past decade :—

“(1) The Missionary Staff.—Our staff in 1880 consisted of three male missionaries. Of these, the senior, Rev. B. Rice, passed away in 1887, after the completion of fifty years of labour. At the close of 1890, our list shows the names of six male and one female missionary. Of these, however, one arrived only in December, another is on furlough in England, and a third—Rev. J. B. Coles—has been called away from his labours on earth on the second day of the new year. Three of the missionaries who have been appointed to Bangalore during the decade had already gained wide experience of mission work elsewhere. They were transferred to Bangalore, not principally to strengthen the ordinary work already in existence there, but to take charge of new or special departments.

“The number of native Christian paid agents—including pastors, evangelists, reading room superintendents, school teachers and Bible-women—is twenty-eight, as against twenty-seven in 1880. There has been, therefore, a very slight increase in the total number of Christian workers employed.

The native  
Christian  
community.

“(2) The Native Christian Community.—The Tamil Church has continued to be independent of any pecuniary help from the Society. It does not, however, really support its own pastor, but he receives a great part of his maintenance from the High School, in which he has long been a valued teacher.

"One of the members of this church conducts a large and prosperous Sunday-school in his own house. He was the means of a whole family of ten persons recently joining the Church from Hinduism.

"In the Kanarese Church there is a Young Men's Christian Fellowship, which has met twice weekly for prayer and for preaching to Hindus. It is carried on entirely by the young men themselves, and no officers of the church are present, except by invitation.

"The pastor has given much of his energies to a Christian Reading Room and Dispensary, opened, and for some time maintained, by a European lady. Here evangelistic services have also been held.

"(3) New forms of effort attempted during the decade.—At the end of 1882, Rev. T. E. Slater joined the Mission to labour especially among English-speaking Hindus. This work he has carried on by means of lectures, Bible-classes, house-to-house visitation and conversation, and by the writing of books and articles suited to the needs of this class. Residing in Bangalore as a centre, he has also visited other and distant towns on occasional lecturing tours. His annual reports have given a graphic account of this interesting work.

"At the other end of the social scale a little has been done for the special benefit of the outcast population, who from the foundation of the world have been without the advantages of education. One school which has been opened for them has prospered, and we hope to extend this branch of work.

"Zenana work, *i.e.*, the visiting of Hindu women in their own homes, has had much more attention paid to it, and may be considered a new branch of labour. In 1880 one Bible-woman was for the first time employed. Since then four or five have been engaged in the same work, one of whom is supported by the British and Foreign Bible Society, and one or two others by private contributions. During the past three months much additional work of this kind has been done by Miss Haines.

"The class for theological students, which had been closed in 1872, was reopened in 1883 under the charge of the Rev. B. Rice. On his death, the Revs. J. B. Coles and G. O. Newport were appointed to continue and develop this institution. Nine students have completed their course of study since the re-opening of the class.

"Free reading-rooms have been opened in three of the out-stations, and have been found extremely useful as centres for Christian work. Throughout the day visitors come to read the literature which is there provided for them, and to converse on religious topics. In the evenings evangelistic services are held.

"(4) Progress of forms of work previously in operation.—

older  
methods.

Female education has made enormous strides. The education of girls, which formerly was looked upon with distrust, is now carried on by Hindus themselves, and under the most distinguished patronage. Although the baptism of a young woman two years ago produced a panic among Hindus, and led to much opposition to Mission schools, our own institutions have not much suffered. The attendance in our schools has risen from 372 to 656. This number includes ninety-seven girls who read in two district schools which have been opened during the decade.

“The High School for boys has continued to be a popular institution. New class-rooms and a very useful lecture hall have been added to the school buildings. The attendance also continued steadily to rise until the baptism and panic above referred to. This led to the opening of opposition Hindu schools, and to various attempts to lead away the boys who were coming to us. The result is that the total number of boys now reading English in our schools is smaller than in 1880.

“Much secretariat work has always fallen to the lot of the Bangalore missionaries. Not only has the secretariat of the South India District Committee been held for many years by one or other of the Bangalore missionaries, but the treasurer also now resides here. The Bangalore Auxiliary Bible Society provides Scriptures for the whole of the Kanarese country, which contains a population of 8,500,000 people. The Bangalore Tract and Bible Society shares with the Basel Mission at Mangalore, the duty of preparing, publishing, and circulating Kanarese handbills, tracts, school-books, and other Christian literature. It also maintains a large depôt and supports seventeen colporteurs. The honorary secretaryship and work of these societies has devolved very largely upon our missionaries.

“The district over which *itineration* is carried on has been much reduced in extent during the decade. All west of a line drawn north and south of Bangalore has been left to the care of our Wesleyan brethren. All east of the Kolar-Bowringpet Road has been left to be evangelised by the Kolar Mission. The area dependent upon our own Mission has thus been reduced by more than one-half. But the remaining portion is more systematically and fully worked. Several additional out-stations have been occupied by evangelists, aided sometimes by schools, reading-rooms, or colporteurs. Chikka Ballapura and Domsandra were occupied in 1881; Hosur was re-occupied in 1883; and Sidlaghatta was taken up in 1886. Hoskote, Devanhalli, and Wadigenhalli have also had evangelists, but at the present time are vacant.”

Theological  
Seminary.

The work of the Theological Seminary during the past year was much hindered from various causes. Early in the year an

epidemic of influenza visited Bangalore, and all the students were laid aside. They were not all ill at the same time—this would have simplified matters somewhat—“but they fell off one or two at a time, so that for nearly three months we had never more than half our number at one time, and these varied every few days.” So long did this trouble continue that it became necessary to dismiss them for the summer vacation much earlier than usual. In July Mr. Newport left for England on leave of absence, and for the rest of the year the classes were entirely in the care of Mr. Coles, whose lamented death on January 2nd last has prevented any report being furnished of their studies during those months. The *five* students who were under training succeeded, notwithstanding these drawbacks, in passing very creditable examinations. Mr. Newport reports that “their conduct was always good when I had them, and I have not heard anything to the contrary about them during the time I was away. They are, I believe, earnest and God-fearing men, and are certainly diligent and painstaking in their work. The Tamil students took part in the bazaar-preaching during the past year, as in previous years.”

Two of the young men having completed their course of study have now been appointed to work in the Bangalore district. The new session commenced with nine students.

Miss Muller reports that for nearly three months the four <sup>Girls' Schools.</sup> girls' schools in the native town had to be closed, and suffered severely from the absence of teachers and scholars in consequence of the influenza epidemic. This has affected the numbers throughout the whole year. The same trouble affected the inmates of the Girls' Boarding School, one of whom died, her last testimony being “that she looked to Christ as her only hope and Saviour, and that she had no fears.” During the last three months of the year Miss B. Haines, who had previously been labouring at Bellary, was employed in Zenana visitation in Bangalore. Her experiences in these first three months have been extremely encouraging. With rare exceptions the reception accorded to her and the Bible-woman who accompanied her has been of the most friendly kind. The caste women, secluded more than others, and more ignorant of even the name of Jesus, have in many instances listened to the message of God's love in Christ with wondering hearts. The two workers have also extended their efforts to the villages around with similar experience of encouragement.

## TRIPATUR.

TRIPATUR, a town of 14,278 inhabitants, is the chief place in the northern half of the Salem district of the Madras Presidency. This district which is inhabited by Tamil-speaking people is large, and contains a population of more than half a million.

*Missionary, 1881 :*  
REV. W. ROBINSON.

*Missionary, 1891 :*  
REV. C. G. MARSHALL.  
*Native Pastor :*  
REV. MOSES ARULAPPEN.

Weakness  
of the South  
Indian staff.

Tripatur was for many years worked as an out-station of the Salem Mission, from which it was separated in 1875. Its missionary history since that time is, however, a painful illustration of the extreme weakness of the Mission Staff in South India for the purpose of overtaking the vast work which offers itself now on every hand.

In 1881 the Rev. W. Robinson was resident at Tripatur in charge of the Mission, and continued at his post until 1884. In that year the Rev. M. Phillips, of Salem, came to England on furlough, and Mr. Robinson had to take the oversight of the agents and work at Salem as well as at Tripatur. This double duty he performed in the next year also, and, necessarily, the larger district claimed a considerable portion of his time. In 1886 Mr. Robinson was permanently appointed to the charge of the Salem District and removed to that place. But as there was no one else to take charge of Tripatur, he retained the care of this Mission also. In 1887 the same arrangement continued, and the Mission suffered further loss by the death of the devoted and able native pastor, Rev. C. Sundrum. At the close of 1888 the Rev. C. G. Marshall was sent out to take charge, but, of course, had to devote himself for the first year entirely to the study of the language. Mr. Marshall entered upon responsible charge of the Mission at the beginning of 1890, and has been steadily at work since then.

Condition of  
people in  
the villages.

As the result of his growing acquaintance with the district and its inhabitants, Mr. Marshall says :—

“Many of the villagers seem to know the main features of Christianity very well, and some have renounced idol-worship and have placed themselves under Christian instruction. We have altogether about ten genuine inquirers, some of whom we hope shortly to baptize. In wandering about amongst the villages one cannot help noticing that there is a restlessness among the people and a pretty general suspicion of Hinduism. The work of the catechists and the spread of Christian literature have done a great deal to produce this. If we had an adequate staff of agents, we might reasonably hope within the next decade to have more than double the number of Christians in the district. But at present, with one European missionary

one Bible-woman, and seven native preachers, we are attempting the evangelisation of three-quarters of a million of people scattered over an area of 3,269 square miles! It is needless to say that the work is too much for us to do thoroughly. At best, we are able only to visit the chief towns and villages once or twice a year, and many villages never get visited at all. We are constantly being disappointed in hopeful inquirers, because they live too far away to admit of our visiting them often, and they fall away. Just now, several large villages are asking for teachers, and we are obliged to refuse them because we have not the means."

Work in the town and out-stations has been carried on upon A Y.M.C.A. the same lines as in past years, the only new departure being the formation of a Y.M.C.A., which has the novel feature of two classes of members—active working members, who are Christians, and associates, who are heathen. It is still a small body, but is growing and is likely to do good.

The little native church is pursuing its quiet course, its pastor Native church. devoting himself largely to evangelistic work in the town.

Mrs. Sundrum continues her labours among the heathen Mrs. Sundrum's work. women and in giving Scripture teaching in the girls' school. She is able to report that there is a growing friendliness and desire for her teaching. The girls' school has done well during the year notwithstanding epidemics of influenza and of small-pox. The appreciation of this branch of work is increasing.

"The majority of women are ignorant and superstitious in the extreme. It is they who keep Hinduism alive in the home. The husband may hold very 'liberal views' and he may occasionally, when in company with those who hold like opinions, give expression to them, but he rarely ventures to do so at home. The women would 'bring the house down about his ears.' So most educated Hindus live a double life. Their home life is totally different from their public life. They feel the inconvenience of this and are now seeking education for their daughters. There is no difficulty now in getting girls to attend; and schools might be opened in all directions if means were forthcoming."

The Anglo-Vernacular Boys' School at the out-station of Boys' School. Vaniambadi, has always been a useful centre of work. It is a very unhealthy place, subject to annual visitations of cholera.

"Last year was no exception. Towards the end of the year it made its appearance and began its deadly work. The number of its victims multiplied day by day until a total of 400 or more had been reached; then it suddenly took flight, but only to return again, we are afraid, next year. The greatest difficulty was felt in carrying on the work of the school. One teacher ran away from the town in terror and has not returned. The head-



master deserves the greatest praise for the way in which he has kept to his post. Soon after joining the school in 1883 he was struck down by cholera, but survived ; and year by year he has suffered much anxiety on account of his family. In November last, when a Christian woman had died of this fell disease and the husband was too much weakened by grief to attend to the funeral, Mr. Muttu, at much risk to himself, made all arrangements and himself conducted the burial service. His time is mostly taken up with school work, but he conducts Sunday services in his house, and seeks to exert a Christian influence in the town."

Hopeful  
signs.

The sum of the year's work, as expressed by Mr. Marshall, is, unfortunately, only a repetition of what has to be sadly recorded on many a field of missionary labour. It will be read in different ways by different people, according to their temperament, their patience in labour, and their faith in the ultimate success of God's work of grace.

"We cannot speak, like some of our brethren, of 'great movements of the people towards Christianity,' nor, indeed, of any striking conversions: in fact, we have not had a single adult baptism during the year. But it would be wrong to suppose that no good has been done. On the contrary, we see, every day, signs which tell us we are not labouring in vain. These signs may have very little weight with the 'critic,' and may fail to satisfy many an earnest supporter of Missions, but they mean very much to the missionary, and although they may not satisfy him they make him hopeful."

## SALEM.

THE town of Salem lies to the west of Madras at a distance of 210 miles, and contains 50,667 people. It also gives its name to a large district of the Madras Presidency, which has a population of more than a million and a half. About one-third of these are, by the missionaries, reckoned as connected with Tripatur. Tamil is the language. Mission commenced in 1824.

### *Missionaries, 1881 :*

REV. M. PHILLIPS.

REV. E. LEMARE.

### *Native Ordained Pastor :*

REV. C. MOOTHOO.

### *Missionaries, 1891 :*

REV. W. ROBINSON.

REV. A. A. DIGNUM.

MISS LOIS A. COX.

### *Native Ordained Pastor :*

REV. C. MOOTHOO.

### *Native Ordained Evangelist :*

REV. A. DEVASAGAYAM.

The staff.

During the first three years of the decade the Salem Mission had the benefit of the experience of the Rev. M. Phillips, who had laboured in the district from 1867. In 1884 Mr. Phillips visited England, on sick leave, and on his return to India he was appointed to labour in Madras. The Rev. Wm. Robinson, of

Tripatur, was in charge of the district during the absence of Mr. Phillips, and was formally appointed to be its missionary in 1885. In December, 1885, he was joined by the Rev. A. A. Dignum, who was transferred from the Gooty Mission. For nearly three years the station then had the benefit of two resident missionaries. Mr. Robinson came to England, on furlough, in October, 1888, and returned to India in the autumn of 1890. During his absence the Rev. C. G. Marshall, appointed to Tripatur, arrived and resided in Salem for a few months, to commence study of the language and to become familiarised with mission work. On his removal to Tripatur, at the commencement of last year, Mr. Dignum was left entirely alone for nearly twelve months. Mr. Robinson having now resumed his duties, and the Mission having been further strengthened since the new year by the transfer of Miss Cox from Madras, the staff is larger and also more efficient than it has been at any time during the decade.

Mr. Dignum, in reporting the history of the year's work, Mr. Dignum's report. says:—

“With reference to evangelistic work in the district, I am afraid that I cannot report anything fresh or encouraging. It is a thrice-told tale that the area attempted to be covered is far too large to be thoroughly worked; or, in other words, that the means at our disposal are all too inadequate for the work that needs to be done.

“Only one of the four taluks—that of Atur—is fairly supplied with agents. Four agents, each in charge of a small congregation and of the villages within a radius of seven miles from their stations, and five village teachers are at work in the taluk of Atur. There is, moreover, a fairly flourishing Middle School in the town of Atur.

“In Salem taluk, however, which is the most populous and in every way the most important, we have no Mission agents outside Salem except at Yercaud and Razipur.

“In Trichengode taluk we have only two agents at work, and the greater part of this taluk is practically unworked.

“In Namakal, a splendid taluk for working in, abounding in large and wealthy villages, we have only one agent. No wonder that from the whole of this taluk we have not had half-a-dozen converts during the past ten years.

“During the year, I have spent 137 days in visiting the out-stations and in preaching in the villages, and the conviction has been more and more deeply borne in upon me that a visit once, or at the most twice, a year to the larger villages, unless followed up by frequent visits from strong, earnest Christian native workers, will not, and cannot be expected to, produce any lasting good.”

Work in  
Salem itself.

Evangelistic work has been vigorously carried on in the town of Salem by the Rev. A. Devasagayam and Mr. Bakkianathan, who completed his course of study at Bangalore, at the end of 1889. The native church in Salem town has not added to its numbers during the year, but the attendance at the Sunday services and at the Communion have improved. The Sunday-schools also have been well maintained, and it is gratifying to note that "the chief helpers in this voluntary service are young men and women who are engaged during the week in teaching in the missionary schools."

Two Bible-women have been appointed, who, in addition to general visitation, will find a large field for work open to them in following up to their homes the girls from the Caste Girls' School, who are withdrawn from school at a very early age.

Educational work has progressed remarkably in both branches. The high school, freed from Government control, has continued to improve. The number on the roll has risen from 204 to 315. The sons of the most influential and wealthy Hindu families send their sons to the school, though its Christian character is constantly maintained, all the teachers on the staff being Christians.

The girl's schools, though not large, have been very successful in educational results. At the annual examinations held in November, out of the seventy-seven girls from the Caste School, eligible for grants, seventy succeeded in passing, and thirty-five out of thirty-eight passed from the Christian school.

School at  
Atur.

The Middle School at Atur has also done well, and openings for elementary schools in the villages seem to be presented on every hand.\*

Progress  
slow.

That a great change is coming over Hindu society in its recognition of Christians and of Christianity is evident from many signs.† Yet persecution and hostility is not by any

Teachers  
wanted.

\* "Early in the year we were asked by the leaders of the non-caste population in a large village in the Atur taluk to open a school for their children, and we agreed to do so on condition of their providing a temporary building for the school. The school was opened in March, and application has since been made for its recognition by Government. Work in this direction might be indefinitely extended if only we had an adequate supply of teachers. At present, however, we find it difficult to carry on our very limited work owing to the scarcity of suitable men. A small beginning was made last year towards training teachers by selecting two boys from Coneripet and placing them in the High School at Salem, where they will continue for two more years and will then undergo a year's training in the Normal School."—*Rev. A. A. Dignum.*

The decay  
of caste.

† "The chasm which once divided the Hindu from the Christian now no longer exists. They rub shoulder to shoulder on every possible occasion. Is it a social meeting, or one for political reform, a religious address, a lecture on science or literature, or a reception to a public benefactor?—you are sure of noticing Brahman, Christian, and Mussulman mingling freely

means dead, and manifests its power in such a way that none but the most resolute can venture to confess Christ.\* Under such conditions progress is necessarily slow.

### COIMBATOUR.

COIMBATOUR is the central town of a district covering an area of 7,842 square miles, under the Nilgherri Hills, distant 306 miles from Madras, with which it is connected by rail. The town has a population of 38,967, the district to which it gives its name 1,657,690. The language spoken varies; in the north it is Kanarese, elsewhere it is Tamil, with some corrupt Telugu. Mission begun in 1830.

#### *Missionaries, 1881 :*

REV. H. A. HUTCHISON, B.Sc.

REV. J. N. HOOKER, B.A.

#### *Native Pastors :*

REV. A. DAVID.

REV. V. UNMEYUDIAN.

#### *Missionaries, 1891 :*

REV. W. MONK JONES.

REV. S. J. LONG.

REV. E. HAWKER, B.A.

MISS BOUNSAIL.

#### *Native Pastors :*

REV. A. DAVID.

REV. V. UNMEYUDIAN.

This mission, in common with others, has known change and has suffered by change. Ten years ago there were two missionaries, both young and vigorous men. One of them in particular, the Rev. J. N. Hooker, B.A., who had but recently joined the Mission, was a man of exceptional promise, able, devout, enthusiastic. To the outward appearance, therefore, there was the prospect of a decade of very vigorous and successful work. Alas, the hopes cherished were speedily disappointed. Mr. Hooker died in July, 1882, the victim of over-exertion and exposure; and Mr. Hutchison returned to England on furlough in 1883, to retire from missionary work altogether. The Rev. W. Monk Jones joined the Mission in May, 1883, in the room of

Suffering  
through  
change.

and doing their work as if they all belonged to one brotherhood. This is an unmistakable sign of the decay of caste, which some twenty years ago drew such an impassable fence round the holy Brahman."—*Rev. A. Devasagayam.*

\* "Two goundans (farmers) who were baptized in Atur four years ago have continued to be treated as outcasts by their wives and families, but have remained steadfast in their faith and in loyalty to their Master. In February I baptized a forest-guard in a village in the Atur taluk, and he also has had to endure persecution from members of his family."—*A. A. Dignum.*

"To show the opposition which I generally meet in visiting the houses of Hindu families, I may relate one incident. A few days ago Samuel Achary and myself paid a visit to a goldsmith at Sokkanadapuram, whom we had previously visited on several occasions. While we were urging the old man, who was ill, to believe in Jesus and embrace His religion, his wife came out and insisted on our leaving her house at once, saying that, if her son and her husband became Christians, the villagers would not let them even draw water from the village wells, and that her daughter-in-law had already fled to her parents' house, fearing that her husband and her father-in-law would soon become Christians."—*S. J. Simpson.*

Opposition.

Mr. Hooker, and for 18 months had the responsibility of this vast district entirely on his own shoulders, though he had only been six months in India when he came to the station. At the end of 1884, the Rev. S. J. Long joined him. By the time Mr. Long had become tolerably familiar with the language and was able to take his full share of responsibility, the health of Mr. Monk Jones gave way, and in January, 1888, he had to return to England. Again the Mission was left with only one missionary for nearly two years. At the end of 1889, the Rev. E. Hawker, B.A., was sent out. Female mission work had been carried on since 1882 almost continuously, but chiefly by agents of the Society for Promoting Female Education in the East, independently of the Mission. Miss Horton was appointed in 1882 as a worker in connection with the Society, but left after three months, and no one was sent to occupy the vacant place until Miss Bounsall was transferred from Madras at the end of 1888.

Decided  
progress  
notwith-  
standing.

After such a history of change and disappointment, it can scarcely be expected that the work of the Mission will be found to have made much progress. Yet in some directions there has been decided progress. There has also been valuable addition to the number and improvement of the Mission premises.\*

Four new out-stations have been commenced. Of these Pennuthaloor and Kolegal have proved unsatisfactory, and have been relinquished; but the other two, Satyamangalam and Bhowani, have proved important centres of work. The number of catechists and other native workers has increased, and could easily be trebled to supply openings which are full of promise, if only funds were forthcoming for their support. Educational work is in a very healthy condition, notwithstanding bitter and unscrupulous opposition which has shown itself again and again. The High School, in the town of Coimbatore, attained its highest numbers in 1886. Then came a period of decline, at first on account of the opening of a number of adventure schools, and afterwards in consequence of the fierce anti-Christian agitation in the town, consequent on the baptism, though not in our Mission, of a young Brahmin. The number of scholars decreased to 169 at the end of 1889. The strenuous efforts of Mr. Assirvathan David, the headmaster, have now apparently turned the tide, and the school closed the past year with an

New  
buildings.

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\* "Several buildings have been erected or purchased during the last ten years, with very little cost to the Society. The largest is the town girls' school; a very nice combined church and school at Udamalapet, with strong compound walls; a school at Kanjicovie; a church and school at Pothanur; and the same at Erode. The Coimbatore church was enlarged in 1882, and walls have been put up round the cemetery and the church compound."—*Rev. S. J. Long.*

attendance of 221. "The girls' schools have made steady and satisfactory progress during the decade. The advance is not merely in numbers and efficiency, but in the age to which it has been possible to retain pupils, and the consequent increase of the number of pupils in the more advanced class."

The Sunday-schools also show a satisfactory increase during the five years since they have been revived. The female mission work under Miss Bounsall's care, though so recently commenced, is developing rapidly. Among her agents are the wives of the catechists at Erode and Bhowani, both of whom seem to be working with great diligence. In Bhowani there is also a second worker, appointed late in the year, who is making her way. Two other Zenana teachers are at work in Coimbatour itself, and a sixth goes out to a number of villages near. Miss Bounsall says:—

"Margaret Ammall began in February to visit a few houses in the town of Coimbatour, teaching pupils regularly. The number of pupils soon increased, so that she handed over six or eight houses in one lane to Mary Ammall as a beginning, and at once got her hands full again. She closes the year with nineteen houses and twenty-eight pupils. She tries to visit these once in two days. Some one is almost sure to be out, or unable to see her each day, and a few are so hindered by their men-folks that we must give up going to them.

Zenana  
teachers  
and their  
work.

"Mary Ammall is working in a part of the town hitherto untouched, which I looked at for some time with longing eyes, but feared much bigotry and opposition when the work should be begun there. I have been surprised at the number of houses already open there; but it is a hard field; some of the people are very bitter against Christianity, and will make any excuse to avoid hearing of it. It will soon be necessary to provide another Bible-woman.

"For pupils who can read, our only text-book is the Bible, while those who are learning their letters are taught Bible lessons and texts orally from a little book compiled in the very words of Scripture.

"By far the most intelligent of our pupils are of the dancing-girl class. Some of these commit long passages of Scripture to memory, and seem thoroughly to enjoy the Bible lesson, though as yet it does not appear to have touched either heart or conscience.

"Some of the other pupils are so utterly vacant that even after months of study they can scarcely answer a simple question, and when I visit them, although they may be able to repeat a good number of texts, I cannot find out from them which of the Bible stories in the little book the teacher has been trying to teach.

"One woman says she is not allowed to receive the Bible-woman, though there is no objection to my visits; but others are frightened at the idea of my setting foot inside their doors, though they will admit the Bible-woman if the men are away.

"We visit one Mohammedan family and three Lubbays—that is, people Mohammedan in religion, but Hindu by descent. The Lubbays speak Tamil, but the Mohammedans proper do not know it well, and we do not know Hindustani; if we did, there would be a fine field of work among them."

Other  
agencies.

A mothers' meeting, a sewing class, a Woman's Home Mission Association, and an additional school for girls are among the developments which have already begun from this branch of work.

The two oldest churches in the Mission at Coimbatore and at Mettapoliam show less sign of growth than any other part of the Mission. During the past year their numbers have been seriously reduced by removals and deaths, and, in Coimbatore, by the commencement of a Tamil Mission connected with the S.P.G. 20 church members and 38 adherents left to join this new movement. Moral causes have also been at work to weaken the churches in a less justifiable way. It is satisfactory to learn that there has been evidence of the revival of a better spirit, the Sunday services and the week-night meetings being more generally and regularly attended.

## MADRAS.

THE town of Madras is situated on the western shore of the Bay of Bengal in latitude 13° N. Its chief settlement is Black Town, a mile square, which contains all the warehouses for trade, the pier, and the railway station. It also contains the principal Mission schools. But other settlements, scattered over a wide surface, are considered parts of Madras. In one of these, Vepery, and its neighbour, Pursewaukum, the Mission has for a long series of years had its excellent Girls' School and Native Church. The population is 405,848. Tamil is spoken by 58 per cent. of the population; Telugu by 23 per cent., and Hindustani by a large portion of the remainder. The Mission dates from 1805.

### *Missionaries, 1881:*

REV. G. O. NEWPORT.  
REV. T. E. SLATER.  
REV. W. JOSS.  
MISS BOUNSALL.  
MISS BROWN.  
MISS GORDON.

### *Missionaries, 1891:*

REV. M. PHILLIPS.  
REV. W. JOSS.  
MISS BROWN.  
MISS GORDON.  
MISS BARCLAY.

### *Native Ordained Pastor:*

REV. C. PARTHASARDY.

### *Native Ordained Evangelist:*

REV. JOSEPH JOHN.

A centre of  
higher  
education.

Madras seems pre-eminently the centre of higher education in Southern India, and the strength of the Missionary societies which are labouring in Madras is being chiefly given to this form of labour.\*

Secret  
disciples.

\* "The Rev. Joseph John says that many students in the colleges come to him regularly for religious conversation and instruction; that they



The Rev. M. Phillips calls attention to the opening prepared by this educational work for any missionary who would give himself to special effort to reach the educated classes in their houses, and by lectures and papers suited to their needs.\* His own work has been, as in previous years, mainly evangelisation, and he thinks the time has come when a large "city temple" should be erected in some prominent position, and kept open every day and all day for preaching.

"The glad tidings of great joy were proclaimed daily in Madras and the out-stations during the year. We held 919 meetings and preached 2,228 times to 61,063 people. We sold 404 portions of Scriptures, 2,503 tracts, and 3,600 of the monthly paper, *The Messenger of Truth*, and distributed gratis 10,785 handbills. Three evenings in the week we preached in the Bazaar at Gujelly to large congregations. The lease of that Bazaar terminated towards the end of the year, and the owner, thinking that the building was indispensable to our work, declined to renew it without an increase of rupees three per mensem in the rent. Considering this extortionate, we gave it up and preached in the street close by instead. We are thankful, however, to state that we have succeeded in securing *three* Bazaars in the same row on a lease of five years, and have entered into an agreement with the owner to take down the partition walls, and effect some other alterations so as to convert the three Bazaars into *one large room* for preaching. This when done will be a great improvement on the old Bazaar, and that without increasing the monthly rent. When we remember the great difficulty and opposition we experienced from the heathen in securing the old Bazaar, the ease with which we secured these premises is a proof that our work is increasing in favour among the people.

"In previous Reports we had to relate how, in consequence of our preaching, Hinduism was rousing itself like a giant from its sleep of apathy, and putting forth all its strength to thwart our work and hinder the progress of the Gospel. Now, however, we are equally thankful that the giant, feeling its strength un-

Evangelistic,  
efforts.

The Hindu  
Preaching  
Society  
retiring to  
sleep.

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read the Bible and have given up idol worship and Hindu ceremonies, and are secret disciples of Christ, who may, ere long, under the Divine blessing, make a public profession of their faith in Him. We must not, however, be too sanguine, for the obstacles are great."—*Rev. M. Phillips*.

\* "We have here the largest missionary college in India with a teaching staff of eleven Europeans; four other missionary colleges with missionaries at their head, and three Christian high schools. We have also a large Government college, a large native college, and several non-Christian high schools. In addition, therefore, to the very large number of educated Hindus and Mohammedans residing in Madras, these colleges and schools turn out hundreds every year."—*Rev. M. Phillips*.

Students  
to work  
among.

equal to the task, is *retiring to sleep*. In the city of Madras we were seldom annoyed during the year, and indeed only saw the agents of the Hindu Preaching Society once *in force*, and that was on the occasion of the visit of Mr. W. S. Caine to the Victoria Hall to lecture on temperance. The agents of that society met him at the gate with banners of 'welcome,' and following him to the hall, presented him with an address !"

Sunday  
afternoon  
lectures.

The Sunday afternoon lectures to educated Hindus which have been arranged for by Mr. Phillips every year since he went to Madras have again been successfully carried on by the help of missionaries of different denominations. The attendance was larger and the interest manifested was greater than in any previous year. These lectures are the only special agency in Madras for bringing the Gospel to bear on the educated Hindus and Mohammedans who have left the schools or colleges.

Tours in the  
districts.

Tours have been made as before in the districts connected with the out-stations of Tripassore and Pulicat, and in both centres a living work appears now to be carried on throughout the year. Public profession of Christianity is still accompanied by such serious social penalties that it is rare. The number of members received during the year was only *seven*, but indications appear from time to time in unexpected quarters of the way in which the Gospel is silently working among the people.\*

An  
interesting  
conversa-  
tion.

\* "During one of our tours we went to a village called *Hakattoor*, where we had a very interesting conversation with a man of the Vedantic or Pantheistic school of philosophy. He had read the four Gospels, and though now blind, could repeat many passages from memory. He confessed frankly that he had searched the Hindu books in vain for the truth, but had found it in the Bible. 'Jesus,' said he, 'is a great and a good man ; He is God, and I hope to see Him after death.' He has died since, and is it too much to trust that his hope has been realised ?

A young  
Sudra.

"Rev. J. John in his visits to the General Hospital, Madras, found one day a young Sudra from Poneri. The young man conversed freely and intelligently about Christianity, and on Mr. John asking him, 'How came you to know so much of the Gospel?' he answered, 'Sir, the first time you came to Ponéri to preach, five years ago, I bought a tract called the 'Sure Way' ; I read it with great interest, and can repeat from memory many sentences from it. It was by that means that I came to know about Jesus, whom I really love. If I get well, by God's help, I will visit you in your house and learn more about the Gospel.' Mr. John says : 'I knelt down and prayed for him by his bedside in the presence of the other patients and then left him. When I went to the hospital again, alas ! I found that he had died, and I firmly believe that he died looking to Christ.'

A Brahmin.

"We met a young Brahmin in Poneri, a native of the place, and a student in the Christian College, apparently under deep conviction of the necessity of declaring himself a follower of Jesus. We talked very earnestly with him and wanted him to visit us in Madras. He promised to do so, but, alas ! we saw him no more. He was probably prevented from returning to the college or sent away elsewhere, or kept at home for

Mr. Phillips has continued his labours with the pen in connection with the Madras Tract Society, especially in helping to conduct the monthly paper, *The Messenger of Truth*, which is published in Tamil and Telugu, and which has obtained a large circulation. Other agencies.

The two Native Churches in Madras continue under the pastoral care of the Rev. C. Parthasardy. They "have maintained their usual functions, peace and harmony have reigned, and the number and signs of spiritual growth are visible." The attendance at the Telugu service in New Town has also increased.

No report has been received from the Madras High School, which has continued under the able and successful management of the Rev. W. Joss.

Female education progresses steadily under the care of the lady missionaries and Miss Phillips, the cry from each and all being that the funds at their disposal will not permit them to do satisfactorily the work which offers to their hand. Miss Barclay has 60 pupils in the Girls' Boarding School, with two assistant teachers. In addition to the usual branches of secular instruction, in which they have gained the commendation of the Government Inspectress of Schools, they are trained in cooking, nursing, and sewing, and have daily careful Biblical instruction. Female education.

The two schools in Black Town, which have for many years been managed by Miss Gordon, were, during her absence on furlough last year, under the superintendence of Miss Cox. 205 names were on the roll at the end of the year, and in these schools also the results of the examination seem to be very satisfactory.

Miss Brown has carried on important educational work for a number of years, and is able to review with satisfaction the growth of the Chulai and Pursewaukum Girls' Schools during the past decade.

In 1880 there were 104 names on the roll of the Chulai school, and that number increased until there was no room to contain them. In 1886, however, the building collapsed during a monsoon, and owing to the difficulty experienced in getting a more suitable site and the consequent delay in rebuilding, the school was well-nigh scattered. In 1888-89 a handsome and commodious new building was erected on the old site by the contributions of personal friends of Miss Brown. There are now 188 girls in attendance.

The Pursewaukum school has had to contend against the in-

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fear of his disgracing his family by becoming a Christian."—Rev. M. Phillips.

creasing rivalry of Hindu schools. One has been opened next door and another in the next street. Notwithstanding this the number on the rolls is 117 as against eighty-five in 1880. A great change for the better has also been made in both schools by the substitution of Christian female teachers for the non-Christian masters whom it was formerly necessary to employ.

Miss Phillips superintends a mixed school for boys and girls at Kosapett. This also has progressed so steadily that it has become necessary to consider the possibility of opening a second school, and separating the boys and girls.

Sunday-schools are connected with each of the girls' schools, and most of the scholars attend.

Zenana  
teachers.

"In 1880, two Zenana teachers were at work and about thirty houses visited. Now there are six Zenana teachers, with seventy-two houses on their lists, and, besides these, two Bible-women for evangelistic work, who visit about a hundred houses, so that the work has about trebled within the last ten years.

"There is also a greater desire now for education on the part of the Hindu women, and a greater value placed on it. We had, in 1880, some pleasing examples of Scripture lessons taking effect on the minds of the pupils, and we are (thank God) not without similar instances to-day.

"There have been five baptisms of women, in connection with the work here, since 1880, but we cannot judge of success of work among women by the number of baptisms, nor do we look for it in that way, as it is impossible for the majority of Hindu women, in their present circumstances, to confess Christ by baptism.

"The meeting for Hindu women is still kept up in Chulai school, and has been on the whole well attended. Some of the women profess to believe in Christ, but we are not satisfied with this; we wish to see the truth they profess to believe affecting their lives, and that they should learn that Christianity is not merely to be believed, but to be lived. How difficult it is to get Hindus to understand that Christianity is a life as well as a belief.

Bible-  
women.

"The two Bible-women in the pay of the Bible Society have been evangelising in Chulai and Pursewaukum. In the course of the year they have visited about 100 houses and read to 700 women.

"There have been seven inmates in the Teachers' Home, during the greater part of the year. It would be an impossibility for me to supply my school with Christian female teachers unless I had this home for their protection."

## VIZAGAPATAM.

VIZAGAPATAM is situated on the sea-coast midway between Calcutta and Madras. It is a large town of 30,291 inhabitants in a taluk of the same name, with a population of 85,437. Three other taluks of the Vizagapatam district are also included in the area of itineration, and contain a population of 439,443. The language is Telugu. Mission commenced in 1806.

*Missionaries, 1881 :*

REV. JOHN HAY, M.A.

REV. J. SIBREE.

*Native Ordained Missionary :*

REV. P. JAGANNADHAM.

*Missionaries, 1891 :*

REV. MORRIS THOMAS.

REV. JOHN KNOX.

*Native Ordained Missionary :*

REV. P. JAGANNADHAM.

In 1881 there were nominally four missionaries in the three stations which formed the Northern Telugu Mission of the Society. Chicacole was occupied by the Rev. M. Thomas, the Rev. H. J. Goffin was labouring in Vizianagram, and Vizagapatam was supplied with two European missionaries, the Rev. John Hay, M.A., and the Rev. James Sibree, junr., and had in addition an ordained native minister. In reality, Vizagapatam had only one European missionary, for the Rev. J. Sibree had returned to England and was unable to resume his work in India. Changes in  
the district.

Chicacole lost its missionary in 1882, when Mr. Thomas was transferred to Vizagapatam. It was worked for some time as an out-station of the Vizianagram Mission, but was finally handed over to the Baptists in 1883.

Vizianagram remained a centre of the Society's work until 1889, and was then with great reluctance given up, and the two missionaries who were occupying it were transferred to the district of Cuddapah.

Vizagapatam alone remains of three stations which in former days constituted a strong trio of mission stations. It has given evidence of such vigorous rejuvenescence and progress during the decade that it was scarcely possible to conceive of its being deserted by the Society.

Vizagapatam, however, has also had its changes during the decade. The Rev. John Hay retired, after a long and influential career of service, at the end of 1881, and the Rev. Morris Thomas took charge of the Mission in 1882. He was joined at the end of that year by the Rev. G. H. Macfarlane. After a few months, however, Mr. Macfarlane was transferred to Vizianagram to take the place of the Rev. H. J. Goffin, who was compelled to return to England on furlough. In 1883 the Rev. E. LeMare joined the Mission, and worked in connection with it until the end of 1886, when he resigned and returned to England. Then Mr. Thomas was left alone until the end of 1888, when the Rev. John Knox was sent out. As Mr. Thomas returned to England in the beginning of 1890 for a long- Also in Viza-  
gapatam.

deferred furlough, the station has again been for a year under the charge of one missionary.

Fortunately, Vizagapatam has been exceptionally well off in the quality of its native workers, so that it has been easier than in some other stations to keep up the continuity of work.

The High  
School.

When Dr. Hay retired from the Mission the chief feature in the work was the Mission High School, which had under his very able management become an important educational centre, and had also been the means of modifying to a considerable extent the hostility to Christianity which had been formerly strongly marked in the town. The school has lost none of its influence or reputation during the past ten years. During the first half of the decade the Directors endeavoured to keep it under the direct supervision of a European missionary. On the resignation of Mr. LeMare, however, it was resolved to make a new departure. The ability and the Christian character of Mr. D. Lazarus and of Mr. Shanmukharam, the headmaster and the second master of the school, were known and trusted.

It was, therefore, determined that Mr. Lazarus should be appointed the responsible educational head of the school, the European missionary having only the general control of the finances and of the religious instruction. There has never been any reason for regretting the experiment.

In 1881 the school had 251 scholars on its roll, who paid fees to the amount of Rs. 2,611; last year the number of scholars was 387, and the fees received amounted to Rs. 6,364.

The religious teaching in the school is as faithfully attended to as the secular subjects. And though all but a very small percentage of the boys are heathen or Mohammedan, the Sunday-school, which is entirely voluntary, was attended last year, on an average, by 260 of the day scholars, no inducement being held out to encourage attendance beyond the distribution monthly of copies of a religious paper *The Messenger of Truth*.

Native  
church.

The native Christian Church and community are slowly but steadily growing in numbers. It has frequently been pointed out in reports from this station in past years that the removals to other places in search of employment have been very numerous. Notwithstanding this and the numbers who have died, or who have relapsed into indifference and heathenism, the memberships have grown from twenty-six to fifty-one in the decade, and the last year was the best of the ten.

Female  
mission.

Mrs. Jagannadham has been spared to carry on continuously the Kottapeta Girls' School, with which she has been so long associated, and has been permitted to see the school advance very decidedly in its educational standard and in the numbers attending.

During the absence of Mrs. Thomas in England—*i.e.*, during the last two years—Mrs. Lazarus has superintended the work of the Bible-woman who is employed by the Mission, and has taken charge of the Dondaparti and Chengalvaraopeta Girls' Schools. These are in suburbs of the town and evidently are appreciated, but the age at which social custom requires that girls of respectable family shall leave school is so young that it is exceedingly difficult.

While old forms of work have thus prospered, the past decade has been specially marked by such a new development of the evangelistic work in the district as practically constitutes a new departure. In 1881 there was one out-station of the mission at Chittivalsa, under the only catechist the Mission possessed, and the European missionary did no itineration. When the Rev. M. Thomas joined the Mission he gave himself largely to evangelisation, and from the first spent a large part of his time in missionary journeys through the immense district which was supposed to be connected with the Mission. In 1885 a new out-station was commenced at Anakapalli, a large town of 13,000 inhabitants, 20 miles south of Vizagapatam. In the following year another was begun at Yellamanchilli. Two years ago the Waltair Chapel was re-opened and a catechist stationed there. The staff now consists of six catechists, a reader and a Bible-woman, and both the European missionaries are free to devote themselves largely to evangelistic work.

Develop-  
ment of the  
evangelistic  
work.

Mr Knox says :—

“During the past year I was not able to accompany the catechists on all their tours owing to press of station and other work. Being the only European missionary, I had a great many calls upon my time, but I went as often as I could, and greatly rejoiced in being able to tell the people some of the initial truths of Christianity, though for the most part I was compelled to listen to my friends and try to pick up words and sentences for future use. We took one very interesting tour of three weeks' duration to Anakapalli and Yellamanchilli, visiting Agnumpudi and Kassimkota on our way, and spending a week in the two afore-mentioned places respectively. Every evening we preached in the bazaars, the morning being set apart for preaching in the neighbouring villages. In Anakapalli and Agnumpudi we had inquirers, and on all sides there seemed to be a readiness to hear and in some cases, apparently, a genuine faith, but lack of moral courage to avow it openly. If only we could visit these places more often, and follow up the good impressions made, we might be able to win many more to the Saviour. In several of the places I had visited the previous year with Mr. Thomas, we found that a few had an intelligent grasp of Christianity, but

Mr. Knox's  
report.



alas! in too many cases the impressions produced then had entirely passed away.

"The catechists have been out during the year continuously; no part of the district has been missed, and by their monthly reports I have been able to estimate the character of the work done and regulate their movements."

## TRAVANCORE.

TRAVANCORE is that province in South India which contains and terminates in Cape Comorin. It is governed by a native prince, the Maharajah of Travancore, but is tributary to the British Government, has a population of 2,401,158, and covers an area of 6,730 square miles. Mission begun in 1805.

## NAGERCOIL.

The district of NAGERCOIL takes its name from the village of Nagercoil, which is the principal station of South-East Travancore. This is now a large Christian village, and is about a mile from three populous heathen towns. Mission commenced in 1809.

### *Missionaries, 1881 :*

REV. JAMES DUTHIE.

REV. W. LEE.

### *Native Pastors :*

REV. V. ARUMEINAYAGAM.

REV. V. SOLOMON.

REV. C. SAMUEL.

REV. J. NATHANIEL.

REV. C. SATTHIANATHAN.

### *Missionaries, 1891 :*

REV. JAMES DUTHIE.

REV. A. L. ALLAN.

### *Native Pastors :*

REV. J. JOSHUA.

REV. V. ARUMEINAYAGAM.

REV. V. SOLOMON.

REV. J. NATHANIEL.

REV. J. MOSES.

### *Assistant Missionary :*

REV. C. SATTHIANATHAN.

The  
seminary.

In the absence of the Rev. J. Duthie, on furlough, the care of the seminary and other work for which he is responsible, and also of the Zenana teachers and Bible readers, which Mrs. Duthie usually superintends, has rested on the Rev. A. Thompson and Mrs. Thompson.

Mr. Thompson, being still new to the work, and only partially acquainted with the Tamil language, has not felt equal to the responsibility of maintaining the theological students' class; this was therefore suspended last year. Mr. Duthie, having now returned to Nagercoil, will resume it again.

The seminary has been well sustained notwithstanding troubles which involved changes in the teaching staff early in the year. The number of boys under instruction during the year was 275, of whom 110 were boarders. The boarders are sent from the Christian population of each district of the Travancore Mission. The day pupils are not all or necessarily Christians. English is the medium of instruction in all the classes, though the vernaculars are not overlooked.

"The year has not left us without distinct traces of the work of God in the hearts of our boys. We cannot point to the

conversion of any of our Hindu students, though there are manifest signs of serious spiritual struggles among them. One at least gives every evidence that he is a Christian at heart, and there are a few others who are almost decided. Certainly the behaviour, outwardly, at any rate of our Hindu lads has been unusually gratifying, not a single serious complaint having been preferred against any of them during the entire year. They have shown themselves as diligent, as tractable, and as amenable to discipline as their Christian class-mates; and in some cases, though we are tempted not to record it, they have manifested more of the spirit of Christ than those who are His professed followers. Among some of our boarders a real work of grace has been going on. If they themselves are not conscious of having passed 'from death unto life,' those who have narrowly watched them have marked a great change which can only have been brought about by a heavenly influence."

The Young Men's Christian Association is not making rapid Y.M.C.A. progress, but it is commending itself increasingly to the sympathy of young men. There are 62 members as against 32 ten years ago. In addition to many lectures and meetings for mutual improvement, the members have again rendered help in evangelistic meetings, holding services every Sunday evening at the Kottar Reading-room.

The Nagercoil Christian School for little boys, the Vadasary Schools. Hindu School, and the Kottar Hindu School are progressing. Five girls' schools provide for the education of 293 girls, of whom 51 are in the Caste School at Vadasary, 48 in the Krishna-coil Caste School, and the rest are in Nagercoil. The new Christian Girls' School has been divided into two sections during the past year, and a girls' English school has been formed, which, it is believed, will prove a great advantage to those whose circumstances permit them to remain at school until their 17th or 18th year.

The Hindu Schools are affected, as at other stations, by the low value placed by the heathen on female education, and by the social customs which require the children to leave while very young. Rival schools are now beginning to appear, which are an evidence of a change of feeling about female education among many of the people, but which are also a serious hindrance to the schools carried on by the Mission.

"There is so much evil and superstition in the heathen homes of the girls that the good they learn at school is there greatly counteracted, if not actually effaced. Occasionally, however, we see some very real results from Bible teaching. One of our girls, the daughter of an oilmonger, learnt whilst at school to love Jesus as her Saviour. In the evenings she would sing Christian songs to her parents, brothers and sisters. At last

Fruits of  
Bible  
teaching.

she left school, but she continued to read her Bible at home, and would there speak about the love of Christ. Her father in time became much interested in what he heard, and called the two Bible-women working in Nagercoil, Perinbam and Gnanai, to tell him more about Jesus. Since then the Bible-women have regularly visited the house. A young boy of about sixteen, living next door, has also by this means learnt much about Christianity, and is very eager to know the full truth. He always gathers with the family whenever they meet for Bible study, and also when the Bible-women come. This oil-monger has several sons and daughters, all of whom appear to be sincere believers in Christ. The boy came to our bungalow, and when asked how he would face his father's displeasure if he became a Christian, he replied, 'I cannot help what my father thinks about it; I need salvation, and must have it.'

The Zenana workers have been able to furnish fresh evidence of the great need for and the value of this form of effort, and have had a year of steady and successful work.

Bible-  
women.

"In the various districts in which our sixteen Bible-women are at work, there are many who are really—though secretly—followers of Christ. They do not leave their homes and join the Christian community, their names are not in the Church list, nor are they reckoned among the number of Christian adherents; but we believe that they belong none the less to Christ's Church, and have their names written in the Lamb's Book of Life.

"Although for the most part the women are quite indifferent about spiritual things, their one thought being how far they can surpass others in their display of jewels, there are some who before ever they hear of Christianity are crushed with the burden of sin and are earnest seekers after God. There is a woman living in Kottar who has grown old and grey during many a thousand miles' search after salvation. She had been a pilgrim to the Ganges, Benares, Parvanasses, Kootalam, and many other sacred places; but no peace rewarded the long journeys of fatigue. At last she settled down here so that she might go monthly to Cape Comorin to bathe in its sacred waters. But neither did this bring the desired forgiveness. It was a long and sad tale of disappointed hope that she told to Santhyai and Ambudial, the two Zenana teachers visiting in that district. But they were able to tell her of a more excellent way—the Way of Life, which is Jesus Christ. She said she had sought salvation through her own gods, until she despaired of their ever giving it; she would now willingly make a trial of this new way. The Bible-women taught her a short prayer, 'Jesus, my God, my Life, I am a poor sinner, save me!' She has a different tale to tell now; for she is filled with joy and peace.

She delights to speak of the great blessing that has come to her, and says that when she communes with God she seems to be lifted up and surrounded by light, so that she is able to understand many truths hitherto hidden from her. She no longer needs to visit the Cape or keep any of her former customs, but delights to receive the visits of the Bible-women, and to hear more about the true Saviour who has given her what she has sought so long.

“About five months ago we were able to open work among the Mohammedans, in a village about two-and-a-half miles from here. As it has always been found very difficult to get into a Mohammedan street, it may be interesting to some of our readers to know how an entrance is effected. Successful work in a Mohammedan village.

“A merchant from that village visits Nagercoil to sell cloth. In passing through the streets he often noticed the superior appearance of our Christian women, and how favourably they compared with their Hindu and Mohammedan sisters. The neatness and cleanliness of our Bible-women particularly struck him, and he asked two of them, Yesudial and Gnanai, whom he had often seen visiting a village near his own, to come and teach his wife to read. This they willingly did, but for the first few days were greatly opposed by the neighbours, the men forming a crowd around the merchant's house, declaring in loud terms that the women of that village should not be taught. This continued for some days, the cloth merchant emphatically insisting that his wife should be taught, let his neighbours say what they would. His opponents, seeing that further resistance was useless, themselves began to think that, after all, there might be some good in giving their wives and daughters a little education, and one by one asked the Bible-women to teach in their houses, so that now no fewer than thirty-two women are learning. I paid a most pleasant visit to this village only a few days ago, and was greatly pleased with the wonderful progress they had made in the space of a few months. Many who could not even read the alphabet six months before were now able to read with fluency passages of moderate difficulty.”

The report of the Rev. A. L. Allan of the work in which he is specially engaged in the district around Nagercoil has not come to hand.

## NEYOOR.

The NEYOOR district lies on the west of the Nagercoil district, extending from the sea-coast on the south to the mountain range on the north. The village of Neyoor, besides the native church and school-houses, contains a mission hospital, and is the headquarters of the Medical Mission. Mission commenced 1828.

### *Missionaries, 1881 :*

MR. T. S. THOMSON, L.R.C.S.,  
L.R.C.P.

REV. I. H. HACKER.

### *Native Pastors :*

REV. A. ARUMEINAYAGAM.

REV. P. YACOB,

REV. B. MANASSEH.

### *Missionaries, 1891 :*

REV. I. H. HACKER.

MR. E. SARGOOD FRY, M.B.,  
C.M.

MRS. BAYLIS THOMSON.

### *Native Pastors :*

REV. S. ZECHARIAH.

REV. A. ARUMEINAYAGAM.

REV. P. YACOB.

REV. B. MANASSEH.

The mission  
staff.

In 1881, the Neyoor Mission enjoyed the services of the Rev. I. H. Hacker and Dr. Thomson, but soon one was taken, though the other was left. Dr. Thomson ended his fervent, laborious, and consecrated life in July 1884. In April of the following year Mrs. Hacker was called away from the work she loved. Mrs. Baylis Thomson decided to remain in Travancore as a missionary, and was accepted by the Directors as one of the staff for work among women. In 1886, Dr. and Mrs. Fry joined the Mission. The staff of European missionary workers thus is stronger than it was ten years ago.

Increase in  
every  
direction.

The record of the work also shows an increase in every direction. The Christian community has increased, the church membership being 1,180 at the end of the present year, as compared with 886 in 1881, and the baptized being 1,242 more than they were then. When it is remembered that during the visitation of cholera in 1888-89, more than 700 professing Christians were cut off, this actual increase will be seen to represent a great advance. The Christians have also grown in the grace of liberality, having been stimulated by the example of their own evangelists, catechists and pastors, and now contribute Rs. 3,661, as against Rs. 2,531, which they gave ten years ago towards the support of Christian ordinances. There is also a growing desire to have more permanent and commodious places for public worship, towards the erection of which they have contributed liberally.

Education.

Education also has advanced ; there are now 56 schools in the district, of which ten have been opened during the decade, and the number of pupils under instruction is 3,887, being 652 more than ten years ago. " Progress is stopped in this direction for want of funds. Twice the number of schools could have been opened, and twice the number of pupils could have been gathered, had funds been available." The desire for higher education has

grown rapidly, and has been met by advancing the Boys' Anglo-Vernacular and Boarding School to the position of a Middle School, recognised as such by the Government of India.

During the past ten years 100 girls have passed through the Girls' Boarding School, having received a thorough Christian education. There were thirty-two boarders and eighteen day-scholars in the school at the end of the year. Four of the eight who left then have been very useful, and have exerted a very good influence over their schoolfellows.

The growth of the work among women has been a most hopeful feature of the past ten years. In 1881 some of the Christian women were engaged in voluntary effort to reach their heathen country women. Though this was not on an extensive scale, because it could only be done in their leisure time, they were greatly encouraged by the welcome they received. In 1884 the late Mrs. Hacker commenced regular work by the appointment of four Bible-women. The present Mrs. Hacker has now six women working under her direction, and Mrs. Thomson superintends the labours of eighteen others, twelve of whom are Zenana teachers. During the past year 529 women have been under regular Scriptural instruction in their houses; and the work is being blessed in many ways. There were not many open avowals of the faith in Christ; the position of the women renders this extremely difficult, but the change of feeling throughout the district is very marked. Mrs. Thomson says:—

“In looking back these ten years we cannot but praise the Lord for the many tokens of His favour. Prejudices to re-establishing schools on a Christian basis, and with Christian teachers, have been overcome. Ignorant notions as to women's ability to learn, saying, ‘Teach our little ones; we are unable to pronounce those words,’ have been substantially refuted. Ridicule and scorn with which female workers were met even by Christians, as being bold and indelicate for women to go about the streets teaching, have been silenced. Zenana work has made rapid strides, and everywhere, except amongst the Brahmin, our Bible-women have not only been welcomed, but beseeched to come oftener.”

The Medical Mission, which was commenced in 1838, has been a great and growing power for good. It was long ago wisely determined not to be content with a central dispensary and hospital, but to train native Christian assistants who might be entrusted with the care of branch dispensaries in various parts of the Travancore Mission. During the past ten years, *three* of these branch dispensaries have been opened, making nine in all. A new hospital has also been erected at Neyoor, in connection with a desire to commemorate the labours of the late Dr. Thomson. A special leper ward in a separate building was opened in

Work  
among  
women.

The Medical  
Mission.

1888, and has already been a means, not only of relieving much suffering, but of leading several lepers to a knowledge of the Saviour. Dr. Fry has now also commenced a training class in English for the full medical training of native Christians, and has had fifteen students, one of whom, an earnest Christian named Joseph, has during the past year been called to the higher ministries of heaven.

### PAREYCHALEY.

This district lies to the west of Neyoor, and is very extensive. It is essentially rural, and contains many villages in the jungles bordering on the mountains. Mission commenced 1845.

*Missionary, 1881 :*

REV. J. EMLYN.

*Native Pastors :*

REV. WM. FLETCHER.

REV. JOSEPH KAMALAM.

REV. G. SATTIANATHAN.

*Missionary, 1891 :*

REV. J. KNOWLES.

*Native Pastors :*

REV. WM. FLETCHER.

REV. JOSEPH KAMALAM.

REV. G. SATTIANATHAN.

**Difficulties.**

This district is one of the largest in the Travancore Mission, and presents peculiar difficulties in working. Though the population is very large, there are *no* towns of any size, and most of the people are scattered in small hamlets, or even in isolated clearings. The Rev. J. Emlyn, who took charge of the Mission in 1868 has been in charge until May last year, when the district was handed over by the Directors to the temporary care of the Rev. I. H. Hacker, of Neyoor. The Rev. Joshua Knowles, of Quilon, has now been transferred to Pareychaley, and has entered upon the work with the New Year. The mission suffered a very heavy loss by the death in 1882 of Mrs. Emlyn. Since then female education especially has gone back very seriously, because there was no lady to care for it.

**Work of the district.**

At the present time there are 69 churches, two native assistant missionaries, six evangelists, 40 catechists, and a nominally Christian population of 13,960 people. There are also 74 schools containing 3,267 scholars, taught by 97 teachers.

For purposes of supervision the district has been divided into two parts, each under the care of an ordained native assistant missionary. The Eastern division, under the Rev. Joseph Kamalam, contains 34 congregations. The Rev. William Fletcher has charge of the Western Division, which comprises 30 congregations, excluding Amaravilei pastorates.

One of the standing difficulties in carrying on the work with regularity and thoroughness is in making suitable arrangements for the accommodation of catechists within reach of their flock. The people in many parts of the district are much scattered.



The parts near the hills are very unhealthy, and the workers receive so small an allowance that in many cases they are obliged to live on their own small family field, if they are to live at all. The consequence is that many of them live eight or nine miles away from their flock, and their work is imperfectly done.

Some years ago a movement was reported among the Roman Catholic Fisher Caste. The people of five villages at that time gave up their connection with the Romish Church and sought help and instruction from Mr. Emlyn. Notwithstanding his earnest efforts to help them, they have nearly all gone back to Romanism, only one very small congregation being left. Gone back to Romanism.

In the month of August last Mr. Haeker and Dr. Fry spent a fortnight in a medical evangelistic tour in the district. Eleven centres were chosen, at which Dr. Fry dispensed medicines during the day, and evangelistic meetings were held in the mornings and evenings. Thirty services were thus held in the fortnight, upwards of a thousand patients were treated, and the Gospel message was delivered to twelve thousand people of all classes. A medical evangelistic tour.

### TREVANDRUM.

TREVANDRUM, a town of 41,173 inhabitants, is the seat of the Native Government and Brahminical power. Within the fort is the palace of the Maharajah, and the houses of many native officials; while outside the fort-walls, among luxuriant vegetation, are the bungalows of the British Resident and the British officers. The district around is large and populous. Mission commenced in 1838.

#### *Missionaries, 1881 :*

REV. S. MATEER, F.L.S.

REV. F. WILKINSON.

#### *Native Pastors :*

REV. ANBUDIAN DEVALAM.

REV. JOSEPH SEILEYAM.

#### *Missionary, 1891 :*

REV. S. MATEER, F.L.S.

#### *Native Pastors :*

REV. ANBUDIAN DEVALAM.

REV. JOSEPH SEILEYAM.

REV. V. MOSES.

REV. W. G. RASALAM.

The Rev. S. Mateer, who has for thirty years been in charge of this important centre of work, is able to give a very encouraging account of the way in which the work has grown since he commenced his labours. The following extracts from his deeply interesting report, summarise the results of labour as they now appear :— Results of labour.

	Agents.	Congregations.	Adherents.	Church Members.	Scholars.	Native Subscriptions.
1860	31	18	1440	86	247	Rs. 270
1870	33	22	2737	274	285	" 815
1880	42	39	4868	516	689	" 1552
1890	88	51	8674	1453	2117	" 2178

"Now more fully, as to the progress in the past decade, taking the above figures we find that the *increase* in number of The past decade.

10\*

adherents, or regular hearers and professing Christians, is over seventy-eight per cent.; in church-members or communicants, 181 per cent; in scholars, 207 per cent; and in native contributions forty per cent.

“An ordained evangelist was appointed in 1883 for work in the city; and for the past seven years I have been devoting much time and strength to conducting lectures in a systematic manner (as occasionally in former years) to caste Hindus and others on the Life of Christ; three reading-rooms have been opened, the principal one, with Bible and book depôt, in 1884. A strong and progressive pastorate was formed at Nellikakuri in 1886. An Anglo-vernacular school for Christians and others, with religious teaching, now numbering ninety scholars and rapidly growing, was opened in 1886; and an evangelistic agent specially appointed to labour amongst Sudras, Ilavars, &c., at Vakkam in 1887,\* and a caste girls’ school opened at Neduvengad over a year ago; with other minor items in a forward movement. The Trevandrum congregation has grown from 248 in 1880 to 417 in 1890. The Bible-women have been increased to seven.”

Native  
helpers.

“We have now at work in this district twenty-five catechists and seven Bible-women, forty-seven schoolmasters and nine school-mistresses—total eighty-eight, besides the pastors and two ordained ministers. Their work is hard in visiting and instructing the people and preaching to the heathen.

Schools.

“We have now forty-four day schools for boys, and one for girls, ten night schools, and three Anglo-vernacular schools; total pupils, 2,117.

“In these primary schools we supply some education in the rudiments of secular and religious knowledge to the children of our Christian people, and to as many of other classes as choose to attend, the latter forming about one-third of the whole. In some of the schools the education is very poor, on account of the poverty of the children, the difficulty of securing their attendance in times of harvest and field work, or of rain or scarcity, and similar causes, as well as the deficient training of some teachers, who, however, are generally as good as can be got for the small pay. Yet even this amount of teaching is not valueless, as the difference between a wild child who has never attended a school and one who has been even partially taught

Supersti-  
tious people.

\* “The Ilavars there are numerous, and exceedingly superstitious and attached to their caste. They hate Christian teaching. At Vakkam there is only one temple belonging to Sudras while the Ilavars have twenty-two—viz., six for Bhagavathi, seven for the Snake god, three for Ganesha, one each for Mallan, Veerapatran, Velayuthan, and Sivan. There are frequent offerings and annual festivals with plays, &c.”—*Rev. S. Mateer.*

to read, sing, and count, and to learn catechism and Scripture, is very striking.

“The best results sometimes appear from these schools in the conversion of children. Heathen children have been baptized before their parents joined us; children of devil-dancers have been converted; and other gratifying instances of good done have come under observation. Some boys have become teachers in Sirkar schools. Some bring their parents to Christian worship.” Conversion of children.

“Sunday-schools are 28 in number, scholars 1,404. The Karamana Sunday-school for non-Christians keeps improving, and we have now a day school there which will help.” Sunday-schools.

The Anglo-vernacular school in our compound numbers ninety pupils, of whom fifty-three are Hindus and two Mohammedans. The teaching goes up to the Lower Fourth, and we hope to raise it higher soon. The school is opened and closed with prayer, and religious instruction is carefully given to all. Some of the Hindu boys stand highest in Scripture knowledge. This school is steadily growing, and is, to a large extent, supported by the fees collected. Anglo-vernacular school.

“As there is no resident missionary just now at Quilon, the Quilon Boarding Schools are held here along with the Trevandrum ones. There are about fourteen Mission boarders from Quilon, and eleven from Trevandrum, village congregations, besides twelve boarders from the Pulayar School. These boarding schools provide trained vernacular teachers for the village work, while we have always students in training in English at the Nagercoil Seminary for more advanced positions. This school has supplied in past years many of our best catechists, Bible-women, and other workers.”

The native pastorates at Neyattankara and Nellikakuri are becoming increasingly important centres of work under able and earnest native ministers. Each pastorate consists of several congregations, and twenty-six voluntary unpaid workers assist the superintending pastors as village preachers. Other agencies.

The progress of the Mission in and around the town of Trevandrum has been quite as remarkable as in any part of the district. The town church has become altogether too small to contain the congregation which assembles for worship. The reading-room is situated on one of the most populous and frequented roads in the town, and is constantly used. The Bible depôt attached is receiving an increasing amount of support.

Open-air preaching, meetings in the reading-room on Sunday and Wednesday evenings, lectures, in many cases illustrated by the magic-lantern, and other special forms of effort, are being used for presenting the Gospel to the intensely bigoted popular

tion of this heathen capital, and the effect is becoming increasingly marked.\*

Opposition.

Yet opposition is still strong. It is very difficult for a people among whom the distinctions of caste have been developed and intensified to a remarkable degree to break away from the influence of the feelings which caste has produced. Christians who have themselves been low-caste people find it difficult to have common worship with those who are a shade darker than themselves in these sacred distinctions. "Ilavars and Shanars do not largely join us now, through fear of caste pollution by association with other Christians regarded as their social inferiors." Hostility also shows itself in various forms of persecution, and the love of sin is here as elsewhere a constant reason for refusing the Gospel.†

## QUILON.

QUILON and its district lie to the north of Trevandrum. The town contains 13,588, and is made remarkable by the fact that Travancore years are reckoned from the date of the foundation of Quilon—said to have taken place A.D. 825. A large number of Syrian Christians live in Quilon and its neighbourhood. Mission commenced 1821.

*Missionary, 1881 :*

REV. JOSHUA KNOWLES.

*Missionary, 1891 :*

REV. ALFRED THOMPSON.

*Native Pastor :*

REV. C. SAMUEL.

The station.

For several years the station of Quilon was treated as an appendage of the Trevandrum Mission, and was in charge of a

The work beginning to tell.

\* "These varied efforts and the general enlightening influence of the age are beginning to tell on the Hindu population. There is, indeed, occasional opposition, and some hate the Gospel; vested interests and Government patronage of Brahmins and idolatry are very powerful, and atheistic sentiments are badly professed by one English professor, which will, however, only damage the college, driving away Christian students and compelling the Missions to provide more complete and religious education at Nagercoil and Cottayam. Christian knowledge and sentiments are becoming increasingly powerful, and some are secretly favourable to the truth who dare not show it."—*Rev. S. Mateer.*

Caste opposition.

† "Sudras still, in general, oppose the conversion of the former slave castes. They frighten them with the threat that they shall be compelled to eat beef and shall be shipped off to foreign parts. They resume fields rented out if their dependents become Christians, and threaten and seek to crush our agents when they help the poor and oppressed.

"Amongst the Pulayars, too, the devil priests have still some influence, heating and terrifying in times of sickness.

"Some, again, flatly tell us that they will not become Christians because Christianity does not allow men to commit the sins of intemperance, lying, breaking the Sabbath, and adultery. There is much drinking by Pulayars at harvest time, when money is somewhat abundant, and by Pariahs at all times, as they earn something by mat and basket making; yet the Government increases the liquor shops."—*Rev. S. Mateer.*

native pastor. In 1880, however, the Directors once more determined to occupy the place as a central station, and to provide more adequately for the spiritual needs of the very large, very poor, and very backward district around it. The Rev. Joshua Knowles left England in the autumn of that year, so that the history of the station under the new conditions begins with the decade now closed. Mr. Knowles, at first, resided in Trevandrum, paying periodical visits to Quilon and evangelising in the district. In 1883 he took up his permanent residence in the town, and remained there until after the death of Mrs. Knowles in September, 1888. Prostrated by a loss which, to the Mission as well as to himself, was one of exceptional trial, Mr. Knowles anticipated his furlough and returned to England early in 1889, and has now been appointed to the charge of Pareychaley, his place at Quilon being taken by the Rev. Alfred Thompson, who has for the last two years been at Nagercoil.

During the absence of Mr. Knowles, the interests of the Mission have been cared for by the Rev. S. Mateer, of Trevandrum, admirably seconded by the Rev. C. Samuel, who, since 1883, has been assistant missionary in Quilon, and whose energy, sound judgment, and devotion to the work, have proved invaluable.

The reports furnished by Mr. Knowles, year by year, have shown the extent of the need and the growth of the work. The comparison of the first and last years of the decade which is now made, presents this growth in a very impressive form. Mr. Mateer writes:—

“During the year I made seven tours in Quilon District, the last of a fortnight’s duration, which, unfortunately, laid me up with illness for a couple of months, enforcing also my sailing to England earlier than intended. The district has continued to grow and improve, and we have had some excellent meetings. At the Kottarakara Sangam, in March, 1,274 were present, and in September 1,116. Lectures have been delivered, and the schools visited and examined, and small prizes given to the children.

“In accordance with the wish of our Directors, I give here a brief comparison in a few principal items of the numerical state of the district in 1880 and in 1890:—

	1880.	...	1890.
Congregations ...	8	...	23
Adherents ...	776	...	2,559
Church Members ...	101	...	327
Contributions ...	252	...	674
Scholars ...	212	...	702
Missionary Agents ...	13	...	45

“It will be seen that the additions amount to 167 per cent.

in contributions, 223 per cent. in communicants, and 230 per cent. in adherents and school-children.

"Besides this, the Rev. C. Samuel was appointed in 1883 as assistant missionary, a caste girls' school was opened in 1886, a reading-room in 1889, and lectures to caste natives commenced in the same year, with other minor items of progress.

The past  
year.

"During the past year a new congregation was formed at Ayira Nellur, and one at Yerathu (18) near Auchel. Had we more means a congregation could be worked at Kottiyam, near Myanadu.

"A neat chapel shed has been erected at Perungallur, and was dedicated on 29th June. Another was erected at Villur. The land at Punalur has now been fully secured to the Mission, and the large compound at Pattathanam fully paid for.

"The readers' house at Quilon has been repaired, and that at the reading-room is rebuilt, and new ones put up at Punalur, Kundara, and Pattathanam.

"There is still great need for a large and seemly chapel at Punalur, where there might even be an English service occasionally. Others are needed at Manyakala and Yerathu.

"The reading-room was visited by nearly 5,000 people. The number who attended the Wednesday meetings for Hindus was nearly 4,000. Many of these were Mohammedans, and they gave no trouble. Some of them read the Bible for purposes of controversy. More agents are needed for the town, and we ought to be at work in many other places throughout the district. Several young men from Trevandrum are usefully at work, but a class should be formed for training here. A good English school also is wanted, as it is difficult to get boys to go as far as the seminary at Nagercoil.

"Six lectures to caste Hindus have been delivered during the year: two in Quilon Reading-room and one in the High School, the others at Kottarakara, Punalur, and Paravur—total attendance, 6,778 persons. This is a most important means of advertising the Gospel to the higher castes.

"Special services were conducted by Mr. Devalam, assisted by the local agents at Quilon, from 3rd to 7th April. But to produce much effect much more needs to be done in this direction in our two old congregations of Quilon and Mayanadu."

## IV.—TRAVANCORE.

STATIONS.	Missionaries.
<i>Nagercoil</i> ..	{ JAMES DUTHIE ( <i>m</i> ), 1856. A. L. ALLAN, 1883. <i>Native Pastors</i> —J. JOSHUA, Nagercoil. V. SOLOMON, 1879, Agasteespuram. J. NATHANIEL, 1879, Santhapuram. J. MOSES, Zionpuram. <i>Assistant Missionary</i> —C. SATTIANATHAN, 1879.
<i>Tittuvilei</i> ..	<i>Assistant Missionary</i> —M. NALLATHAMBY.
<i>Neyoor</i> ..	{ I. H. HACKER ( <i>m</i> ), 1877. E. SARGOOD FRY, M.B., C.M. ( <i>m</i> ), 1885. Mrs. BAYLIS THOMSON, 1884. <i>Native Pastors</i> —S. ZECHARIAH, Neyoor. A. ARUMEINAYAGAM, 1867, Attoor. P. YACOB, 1879, Devikodu. B. MANASSEH, 1879, Kadamaleikunnoo.
<i>Pareychaley</i> ..	{ JOSHUA KNOWLES ( <i>m</i> ), 1880. <i>Native Pastors</i> —WILLIAM FLETCHER, 1867. JOSEPH KAMALAM, 1867. G. SATTIANATHAN, 1880, Amaravila.
<i>Trevandrum</i> ..	{ SAMUEL MATEER, F.L.S. ( <i>m</i> ), 1858.* <i>Native Pastors</i> —ANBUDIAN DEVALAM, 1872. JOSEPH SEILEYAM, 1879, Neyattankara.† V. MOSES, Trevandrum. W. G. RASALAM, 1885, Nellikaikuli.
<i>Quilon</i> ..	{ ALFRED THOMPSON ( <i>m</i> ), 1888. <i>Native Pastor</i> —C. SAMUEL, 1879.
Unconnected ..	J. EMLYN, 1867.

TOTAL.—Eight English Missionaries; One Female Missionary; Eighteen Ordained Native Pastors.

\* In England.

† Since deceased.



## TRAVANCORE.

STATIONS AND OUT-STATIONS.	When Begun.	English Missionaries.	Female Missionaries.	Nat. Ordained Ministers.	Native Preachers.	Church Members.	Native Adherents.	SCHOOLS.						Local Contri- butions.
								Boys.			Girls.			
								Schools.	Scholars.	Fees.	Schools.	Scholars.	Fees.	
NAGERCOIL .. .. .	1809	2	..	5	50	1445	9824	62	2517	..	14	1123	..	£ s. d. 575 19 5
Fifty-five Out-stations ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
TITTUVILEI .. .. .	1866	..	..	1	17	245	1538	22	611	..	2	416	..	120 0 3
Thirteen Out-stations ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
NEYOOR .. .. .	1828	2	1	4	72	1180	10042	44	2973	..	12	911	..	366 3 1
Sixty Out-stations ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
PAREYCHALEY .. .. .	1845	1	..	3	52	1376	13960	74	2699	..	..	568	..	208 15 4
Sixty-nine Out-stations ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
TREVANDRUM .. .. .	1838	1	..	*4	32	1431	8574	58	1543	..	2	574	..	217 16 6
Fifty-one Out-stations ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
QUILON .. .. .	1821	1	..	1	18	327	2559	29	523	..	2	187	..	55 7 6
Twenty-three Out-stations ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Unconnected .. .. .	..	1	..	..	..	..	..	..	..	..	..	..	..	..
TOTALS .. .. .	..	8	1	18	241	6004	46497	289	10869	..	32	3779	..	1544 2 1

\* One since deceased.

NINETY-EIGHTH REPORT  
OF THE  
LONDON MISSIONARY  
SOCIETY.

*From April 1st, 1891, to March 31st, 1892.*

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## TRAVANCORE.

TRAVANCORE is that province in South India which contains and terminates in Cape Comorin. It is governed by a native prince, the Maharajah of Travancore, but is tributary to the British Government, has a population of 2,401,158, and covers an area of 6,730 square miles. Mission begun in 1805.

## NAGERCOIL.

The district of NAGERCOIL takes its name from the village of Nagercoil, which is the principal station of South-East Travancore. This is now a large Christian village, and is about a mile from three populous heathen towns. Mission commenced in 1809.

### *Missionaries :*

REV. JAMES DUTHIE.  
REV. A. L. ALLAN.

MISS A. L. DUTHIE.

### *Native Pastors :*

REV. J. JOSHUA.  
REV. V. SOLOMON.  
REV. J. NATHANIEL.

REV. J. MOSES.  
REV. S. PARABARATADIMEI.

*Assistant Missionary :* REV. C. SATTIANATHAN.

Return of  
workers.

The Rev. J. Duthie and Mrs. Duthie returned to the station after furlough on January 1st, 1891. So that during the whole year the Mission has had the services of both its missionaries. Miss Duthie was appointed for female mission work in the autumn, and arrived at Nagercoil in December, 1891.

Prospect of  
plenty.

In the earlier part of the year great scarcity prevailed throughout the district, in consequence of the failure of the early rains. "Large tracts of rice-fields were left uncultivated. Dry crops, too, were, especially in the eastern part of the district, almost an entire failure, and in many cases even trees withered away by the long continued drought. . . . But in the latter part of the year God in His goodness gave an abundance of rain, so that the year has closed with prospects of plenty for man and beast."

Depart-  
ments of  
labour.

The Rev. A. L. Allan has continued in charge of the general work of the district, Mr. Duthie resuming his place as the educational worker, having the seminary and the catechists' class under his special care, with the superintendence of the press and other duties in connection with the Nagercoil station and the sub-district of Tittuvilei. Mrs. Duthie has been welcomed back by the large constituency of native women to whom she has been for many years doing such valuable service by means of her band of Bible-women and teachers.

Yielding to  
the Gospel.

No report has been received from the Rev. J. Duthie. Mr. Allan's report comes freighted with the personal records of work of all his native helpers, many of which are full of suggestiveness, as revealing the state of society, and the superstitions and difficulties which affect the people. Amidst much that is very

discouraging, and much that sorely tries his patience and awakens anxiety, these reports bear out most fully Mr. Allan's words: "Year after year shows more and more that the influence of the Gospel is God's own way of turning men's hearts to Himself is being felt, acknowledged, and yielded to far beyond the limits of our nominally Christian Church."

An additional pastorate was established during the year, at <sup>Native</sup> Tamareigulam, consisting of four congregations. There are now <sup>pastorates.</sup> four of these pastorates in the Mission under the care of ordained native ministers. They include twelve congregations, with an aggregate membership of 373 out of a Christian community of 2,566. Catechists are associated with the pastors in two of the pastorates; dispensaries connected with the medical mission, and under the charge of medical evangelists, are also established at two of these centres. They are therefore well equipped for Christian work. Yet the gross ignorance, the superstition, and in many cases the hostility of the heathen makes progress very slow, and petty persecution is a constant cross to many Christians.\*

Signal instances of the power of the Gospel occur sometimes to cheer the hearts of the workers, and some of the Christians exhibit a beautiful spirit of consecration and fidelity to principle.<sup>†</sup>

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\* "Many of the Christians, though very poor, have great detestation towards heathen practices and ceremonies. It is the custom in this country to observe a certain day, astronomically called Thirukartigay, in the month of November, as a sacred day. On that day the people put up a big light on the top of the hill named Marunthuvalmalei, close to Manthanamputhoor, and also put up lighted lamps in front of their houses in the streets; and daub a thick gruel made of rice, flour, and water on the doors and walls, so that they may be seen by those who pass in the street, saying that Mavelichakravartthy is paying a visit on that night to this world, which is a part of his dominion, to know the state of his subjects, whether they are flourishing or growing poor. On that day the heathen make various kinds of cakes and send them to their friends. On that Thirukartigay day evening I had been to a poor palmyra climber's house to have prayers. Then the old woman of the house said that a little time ago the ryot, whose palmyras her son climbs, took some cakes to them, stating that the cakes were made for the auspicious day, and were offered to his family goddess; but she refused to receive them because the cakes were made and offered to the devil. Again, the woman said that the man exclaimed with astonishment that he took some cakes to a relative of his who is a Christian, and he refused to get them, and then he thought that he could succeed with them, as they are poor; but, to his great surprise, he met with the same refusal. Then the man asked her the reason of her refusal. She told me that she replied to him that since she and her son became Christians, things offered to devils are very loathsome to them, because idols are an abomination to God."—*Rev. A. L. Allan.* <sup>A heathen passover.</sup>

† "This family lives very close to our chapel, and had the privilege of listening to the Truth very often. They are not poor, but have means to support themselves. They were the followers of Mutthukurty. It was <sup>A zealous candidate.</sup>

Dependent  
upon  
leadership.

Forty-nine congregations in the district are more directly under the personal supervision of the missionary, and are ministered to by catechists. These "congregations are very far from being all of one type. In some the work goes on peacefully and progressively from year to year, the people uniting with the catechist in all his efforts for the good of the Church and for the advancement of the cause of Christ. . . . In others it is quite the opposite. The root of it all is usually to be found in the nature of the few men in the congregation who take a leading part in its affairs." \*

not a sudden emotion, nor the hope of some worldly profit, that led the headman of the family—an intelligent young man—to embrace Christianity; but, being convinced, as the fruit of his long search after truth, that the Christian religion is the only true faith that shows the way of salvation, he decided to profess it openly. The heathen relatives by whom he is surrounded made strenuous efforts to turn him from his new faith. He had to undergo certain losses, also, through their malevolence, to which they gave vent in secret ways. He was Divinely strengthened to resist all such oppositions, which were unavailable to shake his faith, even for a moment. His conduct is marked with earnestness and zeal in Divine things which are very rarely to be seen among many of our old adherents. He has never left his place vacant in the house of God. His wife and children are very regular to attend meetings. The Book of Psalms was the first Scripture portion which he bought and perused. After a while he bought the Bible, which he reads by himself, and at times to his family too. The nearest Christian house to the chapel being his own, he has cheerfully undertaken the work of the chapel-keeper, not considering it as a mean work in comparison with his social position. They are now learning the lessons of the Candidates for Baptism, being very anxious to be baptized before long.

A shining  
village,  
light.

"An aged and respectable woman has been a shining light in the village where she lives, constantly going from house to house to tell of the glad tidings of salvation. She has been doing this for the last few years. Her heart seems to overflow with gratitude to God for the rich mercies she has received. She reads the Bible with great delight, although she has to do it with some amount of difficulty, owing to dim sight. It is delightful to mark the force with which she sometimes appeals to the hearts of her hearers. She has a considerable amount of Scripture knowledge, and her prayers are very pathetic and forcible, as well as interesting."—*Rev. A. L. Allan.*

Voluntary  
workers.

\* "The evangelist at Putthalam writes:—

"On a Sunday morning I advised the people in my sermon that every one of them should do some work or other to glorify God. When the service was over I asked them who would come forward as volunteers to do God's work. Then sixteen men enlisted themselves as voluntary workers, who, having divided themselves, go out among the heathen on Sunday evenings, visit the sick, and give advice to nominal Christians. Some of them conduct the first part of the service, and speak in the young men's meeting and other special meetings, and help me in collecting contributions and settling cases."

Unequally  
yoked.

"The catechist at Karkadoo writes:—

"Although this congregation is one of the oldest in Travancore, it is still in a very wretched condition. The people are still in ignorance, and are uncivilized. Their Scripture knowledge is very poor. Such sins as

"A very important part of the work of the catechists, as well as of the missionary, is the settling of disputes among the people."

"Not unfrequently do these differences arise out of contentions as to property, which seem, in the present moral development of the people, to be inseparable from the system of very small land-holding which prevails, by which almost every man is the possessor of a small patch of land; and by the further system which largely prevails, by which one man owns the land, and another the trees, or a moiety, or some other portion of the trees that are on it. Another source of much strife, and a chief cause of impoverishment to the people, is the almost universal custom of borrowing. Loans are got, and promises to pay are made, when the probability of redeeming the promise is the very scantiest possible. The chief concern of the lender seems to be to get the rate of interest fixed high enough, twenty-five per cent. per annum being the common rate. But on loans of rice, to be paid in kind, in which many of the poorer people are almost inextricably entangled, I have known as high as sixty per cent. paid, and in such loans the ordinary rate seems to range from thirty to forty per cent."

"During the year special evangelistic services have been conducted in many of the congregations, usually daily for a week. At those meetings many have professed to receive spiritual blessing; and one indication of their good influence, as in the preceding year, may be seen in the increase in the number of baptisms. During the year 118 adults and 176 children were baptized—in all 294." Baptisms.

"During the year 199 persons have abandoned their heathen rites, and taken upon themselves the name of Christ, and at the close of the year remain steady in adherence to their new faith. But there seem to be thousands of people in this district who are convinced that the Christian way is the right way, and who are hoping to declare themselves Christians in the near future. Several hundreds, mostly heads of families, have declared themselves so to me during the past year when setting before them Christ's power to save, and urging them to accept Him, and yield themselves to Him. And our agents report the same thing from all quarters." Abandoning  
heathen  
rites.

"Our schools, all told, number now 68, being two in advance of the preceding year. Of these, one is a boarding school for boys, one a boarding school for girls, and seven are zenana

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drunkenness, adultery, and ingratitude are very common among the villagers in general; this is a temptation too strong for many of the Christians to resist. Those who are corrupted by such sins as these are chiefly those who are connected with the neighbouring heathen either by way of close relationship or friendship."—*Rev. A. L. Allan.*

schools carried on chiefly among Sudra women in different towns throughout the district. Scholars number in all 2,863, 2,057 of whom are boys, and 806 girls."

Value of  
village  
schools.

The value of the village schools as a means of diffusing the knowledge of Christian truth and of leavening the minds of the people with the principles of Christianity can scarcely be over-estimated. "Many are the testimonies borne to the good derived from them by the heathen people. It has often been a pleasure to hear the most respectable non-Christian men in their own village speak with manifest gratitude of their great indebtedness to the London Missionary Society for the training which they had received in mission schools, and commend our work to their fellow villagers; and it is especially pleasing to see that the moral training has been specially valued."

Revival in  
boys' board-  
ing school.

The past year has witnessed the erection of a suitable house for the boys' boarding school in Nagercoil. There are now twenty-eight boarders in the school. It is very cheering to note that in the latter part of the year quite a spiritual awakening took place among these boys, and that a number of them made profession of their faith in Christ.

Other  
schools.

The girls' boarding school has had thirty-eight inmates, and has had a year of very satisfactory work. It being the only place in which the girls from the villages can receive any education beyond that furnished by the elementary village school, it is an institution of great value to the Christians of the district.

Seven zenana schools have been conducted at as many towns in the district, and are exerting a quiet but powerful and permanent influence for good.

Awaiting  
the Master's  
summons.

Mrs. Duthie's work among the women continues to grow in extent and in interest. Her two first Bible-women were, when her report was written, both lying sick and helpless, waiting the Master's summons to the rest and reward of those who love Him. When they commenced their work, twenty years ago, it was amidst great discouragement and in the face of much opposition. Now there are twenty-one Bible-women at work, no fewer than 629 women under regular instruction, and more than half of these are able to read the Bible—thirty-eight towns and villages are visited by these earnest women. In addition to them Mrs. Duthie employs two women as Bible-readers. She writes:—"Our two Bible-readers, Gnanapoo and Yesudial, have continued to visit places where we are unable to send teachers. In the audiences they gather men are frequently to be seen, and frequently are among their most interested and intelligent hearers. The women are very ignorant. Rarely can one be found able to read, or who has heard about the Saviour. Next year I hope to employ two additional Bible-

Bible-  
women.



readers and to reorganise and extend this interesting part of our work. A good number of books and Gospels have been sold, and one man purchased a Bible for his wife who was learning. The 'best of Books' can now be seen in hundreds of these heathen homes."

"We send out the workers 'two by two,' but each one is responsible for a certain number of houses, and is required to give in a monthly report. Besides the daily teaching regular Sunday work is carried on in several villages, and at the large annual festivals our Bible-women preach the Gospel to both men and women, sell books, and distribute hundreds of tracts among the thousands who flock together from all parts."

Many illustrations are furnished in the reports from the Bible women of the varied experiences they meet with in the course of their work, and of the evidence they receive of the power of the Gospel. One said:—

"I want to learn to read. I have plenty of time, having neither children nor household cares. For the last ten years my husband and I have travelled to different parts of India. We have been to all the sacred places in search of rest and peace both of body and mind. But all our efforts have been of no avail. In the course of our travels, we noticed how Christianity was spreading—in every town we stayed we found your religion being taught, and we have both come to see that it is the only one that can satisfy and give peace to the human heart. Another thing we noticed was that Christianity raises and uplifts those who embrace it—there is something superior about Christians. I want you to come and teach me, not only how to read, but about your God."

"Something superior about Christians."

"The Bible-woman reports that the woman had her first lesson that day, and in three months was able to read the whole of the first book."

"In a village not far distant the Bible-women were called to visit a dying woman who was anxious to hear something about Christ. After listening to all they said, she looked up with a bright face and said, 'I know I am dying, but I have often prayed to Him who died for me, and I believe He will take me to Himself when I leave this world. You are His messengers, sent me this day to strengthen and cheer me in my time of need.' They then knelt down by her side and prayed with her, and left her rejoicing in her Saviour. That same evening she passed away, with the name of Jesus on her lips."

Dying in Christ.

"Another interesting case is that of a widow at Krishnancoil. Her house was one of the first I visited after my return. I shall not soon forget the bright look on her face as she took hold of my hand and said how glad she was to see me. She lost her husband five years ago, and has no child, but lives with

"So happy."

her old mother, and is 'so happy' having found Jesus, of whom she has heard from the Bible-women. She reads every book put into her hand, teaches little children, and speaks of Christ to all the women who go to her house. Without asking she sent a contribution for the Sungam, and has often expressed a desire to attend the chapel. But a rich uncle is the obstacle in the way of open profession. I believe this is a case of real conversion; and that a work is going on in the hearts of many of these dear women that will be known only in that day when the secrets of all hearts shall be revealed; and some who are now too fearful to act up to their own conviction will then declare themselves true disciples of Jesus Christ."

Training  
classes.

Three training classes weekly are held for the benefit of the Bible-women, conducted by the Rev. J. Joshua and Mr. Apollos. In November three of the women attended Dr. Fry's class for midwifery, and one obtained the first prize.

The founda-  
tion of  
Zenana  
work.

Mrs. Duthie has also had under her care six schools for girls, two for the children of Christians, and four for the daughters of non-Christians. She says truly:—"This school work is the very foundation of all successful work in the zenanas—where we have a school the zenana work flourishes; but, on the contrary, where we have not the means of gathering in the children, the work in the houses is carried on under great disadvantages."

The Rev. D. M. Nallathamby, the pastor of the church at Tittuvilei, and assistant missionary in charge of that district, presents a report of his work which is satisfactory, but there is nothing in it specially noteworthy.

## NEYOOR.

The NEYOOR district lies on the west of the Nagercoil district, extending from the sea-coast on the south to the mountain range on the north. The village of Neyoor, besides the native church and school-houses, contains a mission hospital, and is the headquarters of the Medical Mission. Mission commenced 1828.

### *Missionaries :*

REV. I. H. HACKER.

MR. E. SARGOOD FRY, M.B.,  
C.M.

MRS. BAYLIS THOMSON.

### *Native Pastors :*

REV. S. ZECHARIAH.

REV. A. ARUMEINAYAGAM.

REV. P. YACOB.

REV. B. MANASSEH.

REV. V. YOVAN.

One mission-  
ary super-  
intending  
three  
districts.

There are in this district sixty native Christian churches, with 1,220 members, 5,052 baptized persons, and 10,448 adherents. There are five ordained native pastors, six evangelists, and 44 catechists. There are 49 boys' schools. These are all under the general direction and oversight of the Rev. I. H. Hacker, who

has to advise the native ministers, direct the labours of the catechists, be general superintendent of the schools, and leader in all the aggressive work of the Church among the multitudes of heathen around. In having such a charge Mr. Hacker does not differ from other missionaries in the Travancore Mission. But the work and the responsibility entailed in the care of such a district is more than enough for the powers of any ordinary man. Yet in consequence of the breakdown in health of the wife of another missionary, which made it necessary for her husband to accompany her to England, Mr. Hacker found himself, last August, called upon to take the oversight of the districts of Trevandrum and Quilon, in addition to his own, these two districts containing, together, 74 congregations, and having 54 native workers, and unfortunately there is no possibility of giving him any relief until next autumn.

It speaks well for the character of the other workers and the condition of the congregations in the Neyoor Mission that it has been possible for Mr. Hacker to devote a considerable part of his time to the care of the other two districts without seriously injuring his own district. He gives this gratifying testimony respecting his helpers and the progress of the work:—

Gratifying  
work of  
native  
helpers.

“A great source of encouragement in this time of trial has been the earnest way in which our native fellow-workers in this district have tried to lighten our burdens. They have cheered me much by their endeavour to keep things as straight as possible, realising, I trust, that they are responsible not merely to man for the work with which they are entrusted; while their reports and sympathy have been most cheering. During the year, in some parts of the district, they have had helpful signs of Divine blessing upon their labour; and thus the promise has been again verified—that in our times of need God is a present helper. In one part of the district, since June, nearly two hundred people have come out from heathenism. I deeply regretted having to leave this district just when these signs of revival were beginning to be manifested; yet I am thankful that our Heavenly Father gave us these proofs of His favour.”

Our space will only permit of a single illustration of the nature of the work which has been done by the agents:—

One illustration.

“Mr. Poruthyudian, inspecting Evangelist in the Mathikodu circle, gives an encouraging report of ingathering around the churches which he superintends. He has the charge of Matthikodu congregation, a flourishing church, and the general oversight of five churches in the near neighbourhood. In these churches during the year there have been many tokens of Divine blessing, probably because the Christians in these parts feel their responsibilities, and many do voluntary work. He says:—

“‘God has blessed the work done amongst the Hindus by means of the combined effort of the agents, and some of the earnest members of the church—so much so that the total number of new converts is 186. They are distributed as follows:—Matthikodu, 62; Vadakankarey, 34; Karungal, 72; Sellankonam, 11; Paloor, 1; and Palapallam, 6; and we have hope of more men joining the church next year. Devakarunan, one of the new converts in the Matthikodu congregation, is an intelligent man. He has for a long time been a seeker after the truth. He has read many Hindu books, and was a strict observer of the forms of worship therein inculcated; but, finding no peace there, he placed himself under a Roman Catholic teacher. Not being satisfied with this also, he was for some time reading the Bible with the Rev. Mr. Yovan. After I went to Matthikodu I spoke to him about salvation. He attended the church next Sunday, and more light dawned upon him. The following Sunday he came with his family. The Sunday after that, at his request, the missionary of the district held a prayer-meeting at his house, demolished the Hindu shrine, and took away their objects of worship. He and his family are regular at church, and anxious to be baptized.’”

No excuse  
for ignor-  
ance.

In these districts, with a large number of ignorant people accepting Christianity, education of the young is a matter of vital importance. The permanence and the quality of the work depend, humanly speaking, upon the extent to which the young are instructed in the truths of the Bible and are fitted to read for themselves. There are in the Neyoor Mission forty-nine schools for boys, including an Anglo-Vernacular school, and twelve schools for girls, including a boarding school and caste girls' schools. The village schools have now been established for some years “and not a boy or girl in the district, who grows up ignorant, can say he has had no opportunity of learning.” Mr. Hacker has also commenced an industrial school—which is at present on a very small scale, because funds for extending it are lacking; eight boys are being taught carpentry and have made considerable progress.

The girls' boarding school has had a satisfactory year, and has always many more applicants for admission than either the accommodation or the funds will admit. “The difference between a girl educated under the Christian influences of our school and one who has lived in her own village with the darkness of heathenism continually around her is very marked. No one who sees them can help being impressed by the elevating influence of a Christian education.”

Female  
work  
rapidly  
develops.

Work among the women has developed very rapidly of late years in this district. Mrs. Hacker and Mrs. Fry both have a share in it so far as their home duties and their strength will

allow, and Mrs. Baylis Thomson is specially set apart for this branch of service. Mrs. Baylis Thomson sends a deeply interesting report—consisting largely of quotations from the journals of her large band of helpers, which illustrates remarkably the nature of the influence which is being evidently exerted among the heathen women of all classes. She says:—

“Eighteen years ago we had but two Bible-women in the Neyoor district. Later on, a few Christian women would go out on the Sabbath day by couples to the nearer villages with fear and trepidation of the scoffs and ridicule with which they were met. Now, including the six Bible-women under Mrs. Hacker, there are twenty-five who go forth, *singly*, day by day, and are not only welcomed in the villages, but regret expressed if for any reason they have been kept away.”

“We are teaching in fourteen more villages than last year, some of those have been visited by Bible-women for many years. Still the cry is, ‘Come and teach us.’ 604 are under instruction, besides those visited and read to by the four Bible-women; 208 of those are able to read, and over 200 have God’s Word in their homes. This year I have personally visited 380, and given the Testament to 57 and a Gospel to 12 more. We have sold 107 Gospels and 655 lesson books. We are striving to impress on our Christian women more and more their duty in regard to their fellow-creatures, and the influence they can exert for good. The women I employ receive a good vernacular education in our boarding school, but through long years of household duties, &c., have forgotten much. With a view to enable them the better to meet the awakening intelligence of the heathen women, and answer the critical questions often put to them, I have established a class to meet twice a week for instruction from Mr. James, medical evangelist, when they also learn to sing better.”

“I am much struck with the earnestness displayed by some of the heathen women, and yet there will often be one or two who, in the midst of a solemn address, will put the most trivial questions, which is rather disheartening. When speaking to a group the other day on the sufferings of Christ, and all seemed to be paying rapt attention, I was suddenly shocked by such questions as ‘Have you any children?’ ‘Have you a son?’ ‘Does not your ring hurt your finger?’ But with others the Word was telling, for one woman, to my surprise, exclaimed, ‘He bore all those sufferings so quietly; did not even utter a word.’”\*

\* “A rich man of the Krishnakara Caste, of whom mention was made in my last report, has for over two years been an anxious enquirer after the truth. One day he ran a long distance by the side of my Jin-rick-sha saying he had no faith in idols or their religion, they were all false, and

“Come and teach us.”

^

After much inquiry.

Jubilee  
Hospital.

The past year has been one of exceptional interest and importance in the Medical Mission, in consequence of the completion and opening, on August 15th, of the Jubilee Hospital. This handsome building furnishes accommodation for thirty patients, the total cost of which has amounted to about Rs.13,000. This furnishes a worthy centre for a work of Christian philanthropy which has already exerted a powerful influence in all parts of Travancore. The statistics of the Medical Mission for the past year show that 22,692 out-patients have been treated at the hospital and branch dispensaries, 1,242 in-patients have been received and cared for, and 2,364 have been visited in their own homes.

Branch  
dispensaries.

Eight branch dispensaries have been opened in various parts of the Travancore Mission during the year, the furthest from

asking me to visit his wife and niece, the latter a former pupil of mine. Lately his wife has been afflicted with insanity. For seven months the poor woman suffered. She was learning to read under Elizabeth. We frequently visited her, and the father would always join in prayer, and often she too would repeat, 'Jesus, God, my Life, save me.' He reads the Testament carefully. I told them that no doubt God had sent them this heavy affliction in order that His servants might visit them and tell them the way of salvation. The Lord has graciously heard our prayers, in restoring the woman's reason. They are very grateful to Him. The husband now attends services at the school-room nearest his village and openly professes his belief in Christianity. Elizabeth writes in the April report, 'One Sunday Chinnapillay enthusiastically addressed his people and said: "After much inquiry I find that Christianity is the soul-saving religion and the true. There is only one way to Heaven, which is Christ." He then repeated some stanzas to the following effect:—

"There is but one God,  
There is but one Book  
The Book of salvation,  
Given by the one Saviour  
Who became incarnate.  
He is the way to Heaven  
All other ways lead to Hell,  
All who go by them are destroyed."

"Turning to the people he said, "Do you believe my words? Listen to my advice, and not to the advice of strangers." With these remarks he concluded. The people were astonished at his words. Many of the villagers are related to him and he wants to make them think as he does. This man called at the bungalow one day. I spoke to him on the necessity of the new birth. Mr. Hacker had a conversation with him, and he expressed a wish to be baptized, remarking, that as sheep heard the shepherd's voice and followed him, so he heard God's voice and was ready to give up everything and follow Him, that he had entirely left all his old customs and came with all his sins to Jesus."

"I believe the Lord is leading these families, by illness and trials, to himself, but they belong to a proud, bigoted caste, and would have to face much persecution were they to make an open avowal of faith. They have given up rubbing sacred ashes and other heathen observances."

A Christian  
girl.

"A girl named Letchimy, who attended the school at Eraneel, died lately. When I went there her mother and grandmother said that she repeated

the centre being at Paruttipalli, which is forty-five miles away. Two medical evangelists have also been at work among the Kanikars, and have been greatly encouraged in their difficult enterprise.

“The wild hill-men are beginning to appreciate more the efforts which are being made to benefit them. During the year more than 6,000 interviews have taken place between Kanikars and one or other of the two catechists employed to work amongst them. The dense state of ignorance in which they were formerly enwrapped is giving place to the dawn of a new day, and twenty-three of them are now learning to read. About 200 cases of sickness, mostly fevers and colds, amongst them have received help; more severe cases are directed to go to the nearest dispensary.”

Dr. Fry's class of medical students has kept up. He has had thirteen under training, of whom two belong to the Basil Mission in Calicut. A very useful month's instruction to women engaged in the various mission districts was given in November; twenty-one attended, of whom eighteen appeared for examination.

The leper ward has been, alas, well patronised, the average number of these unfortunate sufferers under treatment being twenty. A generous lady has undertaken to provide the whole cost of a new leper house, and also of a home for the children of lepers.

### PAREYCHALEY.

This district lies to the west of Neyoor, and is very extensive. It is essentially rural, and contains many villages in the jungles bordering on the mountains. Mission commenced 1845.

*Missionary:* REV. J. KNOWLES.

*Native Pastors:*

REV. WM. FLETCHER.

REV. JOSEPH KAMALAM.

REV. G. SATTIANATHAN.

In the last report it was announced that the Rev. Joshua Knowles had been transferred from Quilon to the oversight of this extensive and needy district. Mr. Knowles commenced his

many verses from the Bible and parts of lyrics, such as, ‘The Lord is my Shepherd,’ ‘There is no other Saviour but Jesus,’ ‘O good Gospel! O Love that does many favours for me,’ ‘Oh Jesus! whither do you go bearing the Cross?’ I said, ‘Don’t weep, she is in the hand of our Heavenly Father.’”

“I went to see a woman who was very weak after her confinement. She said, ‘God was very gracious to me. When suffering I thought of your Christ and the advice you had given me. Though I could not pray to your God aloud in the presence of my husband and other people, I cried to Him in secret. When all human help failed me He was with me and comforted me. I should like to profess your religion, but what can I do when I am under my husband’s influence; pray for us all.’—Mrs. Baylis Thomson.



new work in January, 1891, and has consequently now had time to form some estimate of the extent of the work and the character of the people.

The population of the district is scattered over a wide area in small villages and isolated dwellings. The bulk of them are climbers of the palmyra tree or labourers in the rice fields. Their occupation is laborious, mechanical, and very poorly paid. They are, therefore, not very intelligent, and their Christian life is often very weak. Mr. Knowles illustrates his own general statements of the work which is being carried on under his energetic direction by reports from the native agents which are too lengthy to reproduce. He writes :—

Census of adherents.

“One of my first cares was to get accurate lists of the number of Christian adherents in the district, giving the number of men, women, and children under fifteen in each congregation, and other particulars. I found that the total number of adherents was 14,353, being men 4,445, women 3,917, children 5,991. Of these 5,583 were baptized and 1,376 church members.”

The year's increase.

“I am glad to be able to report an increase in the number of adherents of 662 at the close of the year. Three new congregations have been formed this year, and one at the close of last year.”

“During the year 320 have been baptized, consisting of 229 children and 91 adults. One rather serious drawback to baptism lies in the loose nature of the marriage, &c. Amongst the majority of the Pariahs and Pulayas, the man is at liberty to dismiss the woman either because she does not please him or he has found someone he likes better. The woman, too, often deserts the man for some other man. This loose relationship makes us hesitate about baptizing. I have made efforts to get such parties married, according to the rule of the Mission, with Christian rites, and there have been celebrated 98 marriages during the year of such parties.”

“There have been added 118 church members during the year of such as are being saved. It is not the easiest task to properly teach Christian people who work hard all day and have never learned letters ; but where there has been a manifest love to the Saviour and an earnest desire to serve Him with a godly life I have not allowed the fact of the poor man or woman not being able to read to keep him from the Lord's table.”

Native staff.

“The staff of native agents in the district consists of three native ministers, six evangelists, 44 catechists, two school inspectors, 91 schoolmasters, six schoolmistresses, and seven Bible-women, altogether making a total of 159.”

“The ability of the Mission agents varies, of course, very considerably. Many have received a regular training in the Nagercoil Seminary, others have also passed through the

catechists' class at Nagercoil, whilst others have only received a common village school education. All the agents are Christians. Two non-Christians are, however, paid to gather the children to school at Kuliturei and Unnavilei. A point is made of good Christian character as a first requisite. The agents meet fortnightly for report and teaching. An effort has been made to improve their knowledge by forming them into different classes under myself, the native ministers, and the school inspectors. My class consists of men, the best educated. As they all speak and write English, I have been taking them through a few lessons, taking as a text-book 'The Fundamental Truths of Christianity,' by Luthardt (Clark's translation)."

"A very serious difficulty in working the Pareychaley district arises from the fact that many of the agents' homes are at a distance of about four miles, others six, eight, and even eleven miles away from the congregations over which the agents have charge. They are expected to spend five days a week visiting the various members of the flock, teaching, catechising, holding prayer-meetings, and visiting the sick. But regular and thorough work cannot be looked for under these conditions. In some congregations the people are scattered over considerable distances; in a few places at the foot of the hills the places are feverish. But the chief cause of the present state of things is the small salaries which the agents receive. The consequence is that in many cases the agents have never given themselves wholly to mission work, but have continued to live on their family property and combined mission work with their own affairs. I am exceedingly anxious that there should be mission agents' houses and small plots of ground attached to each good congregation, and that the agents should receive such an allowance as will enable them to live decently there."

"Feeling the need there was for the widest circulation of the Word of God, both amongst Christians and non-Christians, I wrote to the Madras Auxiliary Bible Society, and arrangements were made by which we have been able to open a Bible dépôt for the sale of Scriptures at the head station. The Bible Society kindly allowed a small allowance of Rs. 2 per month for a writer, and a very small discount is allowed the agent for selling. The plan has worked well, and during the year the sales have been considered by the Bible Society 'very satisfactory.'"

"A book dépôt for the sale of books published by the Religious Tract and Book Society, Christian Vernacular Education Society, &c., and school books, has also been opened, and the results have been an increasing intelligence and progress, both in the native Christians and especially in the schools."

"*Tract distribution* has been largely carried on, and we have 10,000 tracts."

distributed at least 10,000 Tamil, Malayalam, and English handbills."

Opposition.

"In the course of our work we have generally been welcomed but there has been very considerable opposition in a few cases, especially by the Sudras, who are opposed to anything being done for the Pariahs, Pulayas, and other low castes. During the last three months of the year we had three mission buildings maliciously set on fire and burnt down. These were reported to the police, but up to the present the authors of the outrages have escaped justice, owing to the want of sufficient clear, legal evidence."

*"Education: Village Schools.*—It is a matter of urgent necessity that the children of the native Christians should receive as good an elementary education as possible under Christian teachers and Christian influences, and this has been made a point of during the year. There are in the district 74 vernacular schools teaching reading, writing, and arithmetic in the native languages in a simple manner. Scripture lessons and catechism are taught, and the schools are opened and closed with prayer. The schools are attended by 3,161 scholars, of whom 1,879 are Christians, so that a good Christian influence is exercised over a considerable number of non-Christian children."

*"Native Contributions.*—The contributions of the people in money for the year from January to December, 1891, amount to Rs. 3,740-7-4. In addition to this there was collected in the Sangam twenty-nine cottas and six marakals of rice. The people have also helped to erect the chapels, to repair and thatch chapels, mission houses, &c."

A model  
pastorate.

"The Amaravillei pastorate, the only one in the district, has been to me a source of joy and thankfulness. With Amaravillei are united four other places. The pastorate, in its evangelistic department, is entirely self-supporting; it pays the salaries of the native minister and the two assistant catechists. There are four schoolmasters, of whom two are paid by Sirkar grant and fees. The only help given by the Mission is the pay of the other two schoolmasters, in all about Rs. 56 a year. There is an earnest Christian spirit about the pastorate which it would do anyone good to see."

Revival of  
woman's  
work.

Woman's work in the Pareychaley district has sorely missed the guiding hand and loving heart of the late Mrs. Emlyn ever since her death in 1882, and has gone back not a little in consequence. Mrs. Knowles, however, has taken it up with earnestness, and already there is revival.

Seven Bible-women are working in the district. "Rachel Bell, Saral, and also Rachel Yundaven still visit among the Christian and heathen women of Martandam and the neighbour-

ing villages. A few years ago Rachel Bell had a course of special medical training at Quilon, and this enables her to be a great help and comfort to many women.

"Mary visits among the Christian and heathen women in Pareychaley and surrounding villages. Pakkiamutthu is at work among the poor fisher folk of Vallavilei, six miles from Pareychaley." Rosal is at Kristucovil; and in September last Kirubei was sent to minister to the poor sick folk at Pannichamoodu.

The girls' boarding school at Pareychaley has been re-  
vived. Boarding  
school.

"There are twenty-six boarders and ten day scholars, and all are the daughters of Christian parents living in this district, many of them being the daughters of our evangelists and catechists.

"The parents pay from  $\frac{1}{4}$  of a rupee to 1 rupee per month according as their salaries are from Rs. 5 to Rs. 15 per month. Only one has Rs. 15 (a rupee is worth 1s. 5d.), and even that, after providing for a family, does not leave much margin for education of sons—much less of daughters! Some are too poor to pay anything. It costs Rs. 3 a month each girl—about £3 a year. The girls had holidays in July and August, and our funds would not have allowed of re-opening in September if the different congregations had not helped by bringing contributions of rice—sufficient for four months. This being a large item in the expenditure, has been a great help."

"One meets with encouragement for this work among the girls on every hand, especially in seeing the very good results among the women around of the work of past years in this and other Mission Boarding Schools."

"The mother of one of my girls said to me the other day, 'If this is to be a Christian land, and I believe it will be, the *women* must be strong; there is so much superstition and ignorance among the women.' All these girls, in their future homes, will be surrounded by heathenism and superstition, and we want them not only to be strong themselves, but fitted to strengthen others in knowing, as St. Paul says, 'that an idol is nothing in the world,' and that 'to us there is but one God, the Father—and one Jesus Christ—;' that they may be able to do something in the darkness around to point to 'the light of the knowledge of the glory of God in the face of Jesus Christ.'"

"The  
women  
must be  
strong."

## TREVANDRUM.

TREVANDRUM, a town of 41,173 inhabitants, is the seat of the Native Government and Brahminical power. Within the fort is the palace of the Maharajah, and the houses of many native officials; while outside the fort-walls, among luxuriant vegetation, are the bungalows of the British Resident and the British officers. The district around is large and populous. Mission commenced in 1838.

*Missionary* : REV. S. MATEER, F.L.S.

*Native Pastors* :

REV. ANBUDIAN DEVALAM.

REV. W. G. RASALAM.

REV. V. MOSES.

Importance  
of the  
Mission.

The Mission in this district is, in some respects, the most important in Travancore. Nagercoil has the pre-eminence in its direct influence on the work of the various districts, by means of the seminary and the catechists' class. Neyoor has a unique position as the centre of the Medical Mission. But Trevandrum is the seat of the government of the country, the strongest centre of the priestly and conservative Hindu elements, and the home of the Maharajah's College, to which gather hundreds of the best educated youths in Travancore. It would therefore appear to be of special importance that such a station should be strongly manned. Ten years ago there were two missionaries in the Trevandrum district, for the past eight years there has been only one, and during the last two years of that time he has had the care of the Quilon Mission in addition to that of Trevandrum. During the year now under review, through a combination of unforeseen and sad circumstances, the provision for the needs of the district has been more inadequate and crippled than ever. The Rev. S. Mateer, having already stayed in India beyond the time when his furlough was due, was compelled to return to England in February, 1891. His place was taken by the Rev. A. Thompson, who had been appointed to the charge of the Quilon district, but was asked by the Directors to reside in Trevandrum, and superintend the work in it also, during the absence of Mr. Mateer. Within a few weeks after commencing his work Mrs. Thompson was laid aside by a serious illness, and after four months of suffering it was necessary for her husband to bring her to England, as the only means of saving her life. The Trevandrum district, together with that of Quilon, were then entrusted to the oversight of the Rev. I. H. Hacker, in addition to his own district of Neyoor.

Its area.

What this means can only be understood by realising that the city of Trevandrum has a population of 60,000, that the area of the Mission district is about 632 square miles, and that the total population is 260,000. The district of Quilon has an area of 878 square miles, with a population of 250,000. The Trevandrum Mission has also been weakened by the death

Death of  
Rev. J.  
Selleyam.

of the Rev. Joseph Seileyam, of Neyattankara, the son of the first convert in the Trevandrum Mission, and a man of exceptional force of character and power as a minister of Christ.

Mr. Hacker found it necessary at once to remove to Trevandrum for four months, that he might be able to take up all the various threads of the many-sided work which Mr. Mateer so ably carried on. He pays grateful tribute to the ability and faithfulness of the native workers.

"The work in the district comprises two pastorates, which are self-supporting, and fifty-one churches, which vary very much in size, life, and usefulness. There are forty-eight schools containing 2,117 children, taught by sixty-five schoolmasters. All the agents, who bear the impress of Mr. Mateer's careful training and discipline, have given me much satisfaction. The Rev. A. Devalam, native assistant missionary, has been the greatest possible help. He has had much heavy responsibility this year, but he has borne it well, and without his help I could not have managed."

Native  
pastorates.

The Neyattankara pastorate will long mourn the loss of its able and earnest minister. "His place has not yet been filled, but Mr. Samuel Sumanam, a man who has seen long service in the Mission, and who seems to have won the people's hearts, is at present doing the work, and under his care things are once more prospering."

The Nellikakuri pastorate circle, which is under the care of the Rev. W. Rasalam has also prospered, and Mr. Rasalam has rendered valuable help to Mr. Hacker in the general work of the Mission.

"The other congregations are those which have not yet reached the self-supporting position, and in these we find a very great difference in condition. Under some catechists there are two or three congregations, and the great need of the district seems to be more help, so that more native teachers could be employed. Many of the congregations are very poor, being composed of some of the lowest castes in the country, and in many places, Mr. Mateer has earned the proud title of being 'the poor people's missionary.'"

"The poor  
people's  
missionary."

"The reports of the different agents contain a variety of experience. In some congregations the people are opposed and persecuted by their Sudra employers, so that, in some cases, they are like sheep in the midst of wolves. In other cases the cause is opposed by the miserable opposition of small officials in the State, who refuse to offer facilities for getting any small piece of land from Government, where our people can erect sheds which they call chapels. But, notwithstanding all these things, the Christian Mission is moving on, gaining a deeper hold in the hearts of men, and filling the lives of the poorest with courage

Sheep  
among  
wolves.

to bear their burdens of life, and with a divine hope of blessedness for the future."

In the city of Trevandrum evangelistic work has been vigorously prosecuted.

Vigorous  
evangelistic  
work.

"The chief centre for evangelistic work here is a reading room and evangelistic hall, in the centre of the town, where hundreds come to read the papers and magazines provided for them, and also to listen to lectures upon various subjects. The Rev. V. Moses, who is set apart entirely for service among our non-Christian neighbours, has been doing faithful service. We had also for a month or two the presence of Mr. Retnam Pillay, an earnest Singing Evangelist, with other helpers, whose services were much appreciated. Rev. J. Kamalam from the Pareychaley district, spent a fortnight in evangelistic work, which was much appreciated. Open-air services in different parts of the town have been regularly conducted, and in various ways the Gospel has been preached. With the exception of a little opposition from Mohammedans we have received nothing but the greatest kindness from all friends, and I trust that the work done will have Divine blessing."

Trevan-  
drum  
Church.

The Christian congregation in Trevandrum numbers about 450 people, and is composed of a variety of classes: Christians from different parts of the country who have come to the town for the purpose of trade and have settled down, a few earnest Syrian Christians, and a few people from Trevandrum itself. The church building is in a very dilapidated state, and is too small for the requirements of the congregation. Mr. Hacker reports as follows on the educational work of the Mission:—

Educational  
work.

"An extensive and useful work is being done by means of primary education. There are in this district forty-four day schools for boys, one for girls, ten night schools, and three Anglo-Vernacular day schools. Under these various agencies 2,300 scholars are being taught.

"The village schools are supported by a grant-in-aid from Government, a grant from our Directors, and a few fees from the scholars. During the year all the work has been kept up regularly. In some of the schools the children do not attend regularly, mostly on account of poverty, because they have to go to work as soon as ever they are able. The teaching also is not all that could be wished, but on the whole there is reason to believe that useful work is being done. Certainly there is a difference between children who have been to our schools and those who have not been educated at all. Scripture teaching and Christian instruction is imparted in some instances with very good results. Some of the sharper boys are moved up to the Anglo-Vernacular school at Trevandrum, where they receive a higher education, which befits them for becoming teachers in



their turn. The Anglo-Vernacular school in the Mission compound is growing in usefulness. There are at present about 120 pupils, of whom fifty-three are Hindus. The highest class teaches up to the Lower Fourth Standard, and if we had means to supply a good teacher it could still further be raised.

"A touching incident occurred this year in the death of one of the boys who came from the district to be educated in the school at Trevandrum. His catechist reports as follows:—

A touching incident.

"One of the boys of this congregation died of fever at the Trevandrum Hospital. On his sickbed he was very patient, saying, 'I had thought of doing something useful in a congregation when I grew up; but now God is taking me with Him to heaven.' Then he called his father, 'O father, some angels come with Jesus Christ to take me safely,' so he prayed and died."

"I visited this poor boy in his sickness. He was in a Government hospital; all around him were non-Christians. He was a poor helpless lad, but his testimony to the love of Jesus Christ was so real, that even the non-Christian apothecary was constrained to confess the beauty of the poor boy's death. He had no mother, but his father attended him, and was present at his funeral. A few weeks after he also died of fever, caused probably by exhaustion and grief for the loss of his only son."

Six Bible-women are employed, some of whom have received instruction in midwifery. They report that they are received well and kindly treated wherever they go.

Bible-women.

The girls' boarding school has been under the devoted and motherly care of Elizabeth, the wife of Mr. K. P. Thomas, the catechist in charge of the church in Trevandrum. There are thirty boarders, of whom fourteen are from the Quilon Mission.

Boarding school.

## QUILON.

QUILON and its district lie to the north of Trevandrum. The town contains 15,000 inhabitants, and is made remarkable by the fact that Travancore years are reckoned from the date of the foundation of Quilon—said to have taken place A.D. 825. A large number of Syrian Christians live in Quilon and its neighbourhood. Mission commenced 1821.

*Native Pastor:* REV. C. SAMUEL.

The Rev. I. H. Hacker says:—

"The Rev. C. Samuel, native assistant missionary, has really done the work of the missionary for the year. Quilon being forty miles away from Trevandrum, and the farthest outlying district in the Quilon district being nearly eighty miles away from Trevandrum, it has been impossible for the European missionary to do much except to pay an occasional visit."

A pains-taking and devoted worker.

Mr. Samuel has already proved himself, in previous years, to be a most painstaking and devoted worker, and the following

extracts from his report will show that he and his fellow-workers have had God's blessing upon them when left to stand alone:—

Earnest  
deacons.

“It is our comfort and encouragement to feel that the hand of the Lord has been with me and my fellow-workers in the mission. The number of Christians in the district has during the year increased by 208 souls who came out of heathenism. We have reason to hope that a great majority of these have not joined us from any secular motives, but with a sincere desire to find the truth. For they seem to bear with patience the great and many trials which they have to undergo because they have become Christians. The real cause of this increase is the earnestness and activity of the deacons of a few churches to make known the Gospel truths to the people round about them.”

High state  
of spiritu-  
ality.

“Although the Christians from the poorer classes are of about only ten years' standing, we can report that they have attained to a high state of spirituality. The prayers which they offer on public occasions are signs of their growth in piety. It is now only about four years since the congregation of Kundara was established. One of the deacons of the congregation, named Peter, is a Christian of only two years' standing. Until he became a Christian he was a famous devil-dancer. His prayers and his exhortations to others are very remarkable. The congregation of Puthoor is of six years' standing. One, named Paul, is a deacon of the church. The spirit with which he prays is very touching. A young woman of Kallayapuram congregation, was two or three months ago carried to the Quilon Hospital for treatment, and there she died on November 5th, amidst a great number of Hindus and Roman Catholics; a little before her death her father offered a prayer on her behalf, and those who heard the prayer were so struck with surprise that an ignorant man should be able so to pray amongst these poor people. His prayers were indicative of his strong faith in the Lord, and the consequent fortitude in his distress, and his joy in committing his daughter in the hands of his Master.

Tribula-  
tions.

“These people have often to undergo many trials on account of their embracing Christianity. Their old masters are the causes of these trials. They are of opinion that they lose their control over their servants when they become Christians. In order to turn them away from the religion, they often forcibly deprive them of their goods, and in many cases make false and unjust charges against them in the courts. On account of the absence of a European missionary in their midst, they often become losers. We teach them to be patient, as we have to enter the Kingdom of God through many tribulations.”

“*Vernacular Schools*.—On account of the extreme poverty and ignorance of our people, heightened by the oppression of their

masters, the daily attendance of the children in these schools are small. But the diligence of our school-masters has not slackened. They teach the children regularly, and when out of school hours they go about amongst the people instructing and exhorting them about the importance of education. In some instances the children of our schools exert a good influence over their parents and their playmates. They teach their heathen parents of what they learn in our schools, and induce them to become Christians."

"There are five Bible-women at work in this district. They <sup>Bible-women.</sup> have been working steadily during the year, and I believe that a good work is being done."

"The work in the reading-room has also been carried on as <sup>Reading-room.</sup> usual. During the year 9,818 persons visited this room to read and be benefited by the books set apart for their use, and 4,755 attended the evening lectures; the audience to these lectures are mostly Mohammedans. They do not now cause so much disturbance to our meetings as they did before, but listen attentively and return to their homes gladly. Although we do not meet with anything like success in the shape of men coming out boldly for Christ, we are encouraged to hope, and do our best in this direction, seeing that the seeds sown in these prejudiced hearts will never return void, but will bring forth fruit in God's own time."

"In some places the Christians who assemble for divine service, and the children who meet together for study, are <sup>Lack of accommodation.</sup> under great difficulties, having no place of accommodation against the inclemencies of the weather. Also, in some places, the Mission agents, who are desirous to work for the glory of God and the good of these people, labour under similar difficulties, having no homes to live in. Also, in some places, the people apply for Mission agents to labour amongst them, but through want of funds we are unable to meet their demands. We earnestly wait and pray that the Lord should raise up more friends for the support of this district, when the work may be extended and confirmed, so that the long neglected and benighted people of this locality may come forward into the light of Christ's love."

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## IV.—TRAVANCORE.

STATIONS.	Missionaries.
<i>Nagercoil</i> ..	{ JAMES DUTHIE ( <i>m</i> ), 1856. A. L. ALLAN, 1883. Miss A. L. DUTHIE, 1891. <i>Native Pastors</i> —J. JOSHUA, Nagercoil. V. SOLOMON, 1879, Agasteespuram. J. NATHANIEL, 1879, Santhapuram. J. MOSES, Tamareignlam. S. PARABARATABIMEI, Zionpuram. <i>Assistant Missionary</i> —C. SATTIANATHAN, 1879.
<i>Tittuvilei</i> ..	.. <i>Assistant Missionary</i> —M. NALLATHAMBY.
<i>Neyoor</i> ..	{ I. H. HACKER ( <i>m</i> ), 1877. E. SARGOOD FRY, M.B., C.M. ( <i>m</i> ), 1885. Mrs. BAYLIS THOMSON, 1884. <i>Native Pastors</i> —S. ZECHARIAH, Neyoor. A. ARUMEINAYAGAM, 1867, Attoor. P. YACOB, 1879, Devikodu. B. MANASSEH, 1879, Kadamaleikunnnoo. V. YOVAN, 1891.
<i>Pareyckaley</i>	{ JOSHUA KNOWLES ( <i>m.</i> ), 1880. <i>Native Pastors</i> —WILLIAM FLETCHER, 1867. JOSEPH KAMALAM, 1867. G. SATTIANATHAN, 1880, Amaravila.
<i>Trevandrum</i>	{ SAMUEL MATEER, F.L.S. ( <i>m</i> ), 1858.* <i>Native Pastors</i> —ANBUDIAN DEVALAM, 1872. V. MOSES, Trevandrum. W. G. RASALAM, 1885, Nellikaikuli.
<i>Quilon</i> ..	.. <i>Native Pastor</i> —C. SAMUEL, 1879.

TOTAL. — Six English Missionaries ; Two Female Missionaries ;  
Nineteen Ordained Native Pastors.

\* In England.

# TRAVANCORE.

STATIONS AND OUT-STATIONS.	When Begun.	English Missionaries.	Female Missionaries.	Nat. Ordained Ministers.	Native Preachers.	Church Members.	Native Adherents.	SCHOOLS.						Local Contri- butions.
								Boys.			Girls.			
								Schools.	Scholars.	Fees.	Schools.	Scholars.	Fees.	
NAGERCOIL .. .. .	1809	2	1	6	55	1533	9968	62	2504	..	14	1125	..	£ s. d. 655 9 4
Sixty-three Out-stations	..	..	..	..	..	..	..	..	..	..	..	..	..	..
TITTUVILEI .. .. .	1866	..	..	1	18	244	1555	21	628	..	2	402	..	119 0 10
Thirteen Out-stations	..	..	..	..	..	..	..	..	..	..	..	..	..	..
NEYOOR .. .. .	1828	2	1	5	79	1220	10448	49	3052	..	12	954	..	370 16 5
Sixty Out-stations	..	..	..	..	..	..	..	..	..	..	..	..	..	..
PAREYCHALEY .. .. .	1845	1	..	3	57	1536	15015	69	2541	..	6	620	..	374 0 11
Seventy-six Out-stations	..	..	..	..	..	..	..	..	..	..	..	..	..	..
TREVANDRUM .. .. .	1838	1	..	3	36	1456	9595	58	1634	..	2	483	..	237 10 3
Fifty-one Out-stations	..	..	..	..	..	..	..	..	..	..	..	..	..	..
QUILON .. .. .	1821	..	..	1	18	391	2686	33	612	..	2	211	..	51 12 9
Twenty-three Out-stations	..	..	..	..	..	..	..	..	..	..	..	..	..	..
TOTALS .. .. .	..	6	2	17	263	6380	49267	292	10971	..	38	3795	..	1808 10 6

NINETY-NINTH REPORT  
OF THE  
LONDON MISSIONARY  
SOCIETY.

*From April 1st, 1892, to March 31st, 1893.*

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## TRAVANCORE.

TRAVANCORE is that province in South India which contains and terminates in Cape Comorin. It is governed by a native prince, the Maharajah of Travancore, but is tributary to the British Government, has a population of 2,401,158, and covers an area of 6,730 square miles. Mission begun in 1806.

## NAGERCOIL.

The district of NAGERCOIL takes its name from the village of Nagercoil, which is the principal station of South-East Travancore. Its area is about 170 square miles, with a population of about 132,000. This is now a large Christian village, and is about a mile from three populous heathen towns. Mission commenced in 1809.

### *Missionaries :*

REV. JAMES DUTHIE.		MR. J. E. DENNISON.
REV. A. L. ALLAN.		MISS KATE DERRY.

### *Native Pastors :*

REV. J. JOSHUA.		REV. J. MOSES.
REV. V. SOLOMON.		REV. S. PARABARATADIMEI.
REV. J. NATHANIEL.		

*Assistant Missionary :* REV. C. SATTIANATHAN.

### *Statistics.*

<b>English Missionaries :—</b>			
Male .....	3	Other Native Adherents .....	10,310
Female .....	1	Schools.....	91
<b>Native Agents :—</b>		Scholars—Boys and Girls .....	4,214
Ordained.....	6	School Fees .....	∞
Preachers .....	55	Contributions locally raised and	
Church Members .....	1,563	expended.....	£647 15 2

\* No returns under this head.

Increasing  
deu ande.

The oldest station in the Travancore Mission may be expected to make increasing demands upon those who are responsible for directing the operations of the Mission. Work has become more diversified, and every new form of effort has prospered with the years. It is not surprising that, as Mr. Duthie says, "each branch of it would now need to have the undivided energies of a missionary both to superintend it and to report upon it." Mr. Duthie has so many responsibilities that he has not found time to report on any of them !

Appoint-  
ment of Mr.  
Dennison  
and Miss  
Derry.

The appointment of Mr. J. E. Dennison to the charge of the proposed Christian college, which it is intended to create out of the Seminary, will relieve Mr. Duthie in time of one very heavy burden. As Mr. Dennison only reached Nagercoil at the end of December, he has not yet had time even to enter upon his work.

Miss Duthie, who had rendered valuable service in the Mission for some time, first as an assistant and then as a missionary of the Society, married the Rev. A. L. Allan at the close of the year. Her place on the official list of workers has



been taken by Miss Derry, while the Mission will still benefit by Mrs. Allan's continued residence in the district.

Mr. Allan's chief responsibility has been, as in former years, the care of the congregations outside the town of Nagercoil, and the promotion of evangelistic work throughout the district. He says: "The past year has been rich in blessing in many ways. A good deal of earnest, steady, persevering work has been done, and it has met with success enough to encourage, though not to content us."

"Altogether the year has been to our people a fairly healthy one, permitting of our work in all its branches being carried on without interruption. Progress has been made in all directions, except in the matter of native contributions. Much hardship has been experienced by the people from scarcity of crops, owing to the lack of rain. A lengthened series of bad years in this way has very much reduced many of our people, and the wonder is, in some cases, that contributions do not present a greater falling off. Including the pastorates in the district, the contributions for all purposes are Rs. 365.5.4 short of those of the previous year. But the deficiency is chiefly under the heads of chapel building and miscellaneous expenditure.

"We close the year with an increase on the previous year of 7 congregations, 265 adherents, 254 baptized persons, and 23 church members. We have an increase also of 14 schools and 508 scholars. Thus we have cause to be both prayerful and praiseful."

The native pastorates have been carried on with fidelity, and it is pleasant to see from the reports of the pastors that they recognise the necessity for creating and deepening interest and intelligent understanding of Christian truth, and are trying by various means to attain these ends.

"Some new congregations have been formed during the year. So that, apart from the pastorates, there are now fifty-six congregations, each forming a centre of evangelising operations for its surrounding neighbourhood. The new congregations have, with one exception, been formed in pariah villages." \*

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\* "Early in the year a great commotion took place in many of the pariah villages of Nagercoil district, and a willingness and readiness and a strong desire arose among the people to yield themselves to Christian teaching. The object which the people have primarily in view is social reform, or elevation in social rank, and the bettering of their material condition. Change of religion is contemplated not so much from a sense of spiritual need as from a growing conviction that it is only in connection with Christianity that the desired social reform can be effected. But in many cases a real spiritual need is also discernible, and a disregard for, or want of faith in, their own demonolatry, the result of long years of more or less conflict with Christian influences, is pretty generally manifest. For many years the seed of the Word has been sown more or less among those people

- Agencies.** Special effort has been devoted to the quickening of the spiritual life of the Christians by means of evangelistic meetings, meetings for young men, and meetings for church members. A good deal of attention has also been given to the formation and development of Young Men's Christian Associations. These may now be said to exist throughout the district. Constant attention is paid to the masses of heathen around, and 312 have abandoned heathenism and put themselves under Christian instruction.
- Village schools.** In connection with the congregations, and also where there are no congregations, the education of the children is made a prominent feature of the Mission work. There are now no fewer than ninety-one village schools in the district, containing 4,214 scholars.
- Girls' Boarding School.** The Girls' Boarding School at Nagercoil has also been under Mr. Allan's care. In consequence of deficiency of funds, the number who have enjoyed the benefit of being in this school has been only thirty.
- Tract and Book Society.** "Our South Travancore Tract and Book Society has published and put into circulation, during the year, 1,581,826 pages of printed matter, including 300,000 handbills; an edition of 1,500 of a small collection of evangelistic hymns, chiefly translations of some of Sankey's collection; 1,000 of a translation of tract, 'Maggie Dewar'; the *Christian Messenger* and the *Missionary Gleaner*, 3,000 of each monthly; nearly 1,000 monthly of 'Notes on International Sunday School Lessons'; 1,000 quarterly of *Temperance Herald*; and 80,000 copies of *Glad News for Children*. Our Society is little among the tribes of its kind, but since its formation, in 1853, it has issued well-nigh five and a half millions of publications of various kinds. We have to thank the Committee of the Religious Tract Society, London, for £20 and 200 reams of paper in aid of our work."
- Tittuvilel.** TITTUVILEL.—The Rev. M. Nallathamby continues his work in the district, under the direction of the Rev. J. Duthie.
- The prevalence of small-pox and the high price of grain caused considerable distress, but work has been earnestly carried on by Mr. Nallathamby and his assistants. Two new places of worship and two additional schools have been opened during the year, and a new congregation has been formed at Attakulam.

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by our Mission agents. Now it would appear that a time of reaping is near, and that a harvest awaits us if only we can enter in and do the work. Much work has been done among those people during the year, and fifteen schools have, at their urgent entreaty, been established among them."—*Rev. A. L. Allan.*

## NEYOOR.

The NEYOOR district lies on the west of the Nagercoil district, extending from the sea-coast on the south to the mountain range on the north, with an area of about 200 square miles and a population of 126,000. The village of Neyoor, besides the native church and school-houses, contains a mission hospital, and is the headquarters of the Medical Mission. Mission commenced 1828.

*Missionaries :*

REV. I. H. HACKER.	MRS. BAYLIS THOMSON.
MR. ARTHUR FELLOWS, M.B.,	MISS MACDONNELL.
C.M.	

*Native Pastors :*

REV. S. ZECHARIAH.	REV. B. MANASSEH.
REV. A. ARUMEINAYAGAM.	REV. V. YOVAN.
REV. P. YACOB.	

*Statistics.*

English Missionaries :—		Other Native Adherents.....	10,540
Male .....	2	Schools .....	68
Female .....	2	Scholars—Boys and Girls .....	4,353
Native Agents :—		School Fees .....	
Ordained .....	5	Contributions locally raised and ex-	
Preachers .....	83	pendent .....	£406 7 7
Church Members .....	1,249		

The past year has been a time of peculiarly heavy strain on the Rev. I. H. Hacker. In addition to the care of his own district, he has, throughout the whole year, had the charge of the districts of Trevandrum and Quilon; and in his own district small-pox raged for several months, causing much suffering and sorrow among Christians as well as heathens, and necessarily adding greatly to the care and labour of the missionary. The sixty congregations connected with the Mission have had a year of quiet, steady progress. The number of converts from heathenism has not been so great as it has sometimes been; but in some cases the story of the conversion has been very remarkable. In the *Chronicle* for May, 1892, one such instance is recorded of one family, numbering nearly sixty persons, who have renounced heathenism and been baptized.

A new and handsome stone chapel has been erected at Kada-  
maleikunnoo, to be known as the Law Memorial Chapel, the cost being provided partly from native contributions and partly by the kindness of the Rev. Wm. Law and other Australian friends.

The primary schools furnish a most valuable opportunity of instructing the young in Christian truth. The number on the rolls was 4,353, of whom 1,021 are girls. The Anglo-Vernacular School continues to afford the means of giving the sons of Christians a more advanced education, and many of the best agents and teachers in the Mission have passed through the school.

Reading-room.

The Reading-room has been open during the year, and has proved a great means of good. The number of visitors was 6,527, and many useful and pleasant conversations have been held with those who have made use of the place.

"Teach us also."

Work among the women and girls has been carried on as before by Mrs. Baylis Thomson, Mrs. Fry, and Mrs. Hacker. Mrs. Thomson says that, notwithstanding the general prevalence of sickness, the work has advanced in every department.

"Though, at first, the desire for instruction amongst the heathen women was manifested principally in the villages where the Bible-women had visited, and where we had established schools for their girls, it has now gone far beyond that, and the desire has, in many cases, been awakened by seeing women learning in adjacent hamlets. They, in their turn, take the knowledge to other parts, and so we have had many calls to 'Come and teach *us* also.'

"In one village the women had often begged my Zenana teacher to go to them; but as she had over sixty houses to visit it was impossible for her to undertake more. At last, they seized her hand one day, and said she *must* come along with them at once. On her relating this to me, I told her to do what she could, and I would come and see them. On going there on May 22nd, I was delighted to find a large congregation assembled in the house of the head man of the place. Twelve women, all respectably dressed, repeated their lessons from the First Reader. We had an interesting service with them, and prayed that the good work might grow. On a subsequent visit, in July, the people expressed their desire to become Christians, and have left off the worship of idols. They took down a hideous picture from the wall of their house and gave it to me. It is a representation of Vishnu, as half lion, half man, tearing open with his nails the giant who had so long defied gods and men.

"We have paid nearly 60,000 visits this year. Few can realise the benefit of this house-to-house visitation. Women have been not only kept in seclusion, but kept in *total ignorance*; girls, where allowed to attend school, are removed at such an early age as to lose all the benefit unless followed up by the Zenana teacher."

A remarkable meeting.

A meeting of a remarkable character, and which was a very striking evidence of the change which recent years have brought in the position and estimation of women in Travancore, was held in the Neyoor Church on November 16th. It was a united meeting for Bible-women from Nagercoil, Neyoor, Pareychaley, and Tittuvilei districts.

"It was unique in its way, as being conducted entirely by women—perhaps the first in South India, certainly in Travan-

core, where women addressed women. According to a suggestion from Mr. Hacker, the meeting was thrown open to all who liked to come. Notices were printed and distributed. The body of the chapel was filled with about 450 respectably dressed Christian women. As the chairwoman remarked, such a meeting would have been impossible thirty-four years ago, when she first arrived in the country. Then, women were being persecuted and derided by those very people who are now welcoming them as teachers! What great things has the Gospel done for Travancore; 133 of those present were workers for the Lord; thirty-five of them voluntary workers, two of them, I am glad to say, girls from Mrs. Hacker's Boarding School."

The Girls' Boarding School has suffered in numbers in consequence of the prevalent sickness, but has been a means of blessing to the scholars, seventeen of whom have confessed themselves on the side of Christ.

To the great sorrow of all connected with the Mission, Dr. Fry felt it to be his duty to accept an invitation to become the Superintendent of the Edinburgh Medical Missionary Society. His professional work and his personal influence, and also the influence of Mrs. Fry, have been so valuable during their seven years in Neyoor, that their removal was a very serious loss. They left the station at the end of the year, having had the pleasure of welcoming Miss Macdonnell, who had been appointed to take charge of the nursing in the new hospital, and having the assurance that the work they loved would not long be left without European superintendence, because Dr. Fells had already been appointed as Dr. Fry's successor.

## PAREYCHALEY.

This district lies to the west of Neyoor, and is very extensive, having an area of about 300 square miles, with an estimated population of 125,000. There are no large towns, but many villages, many different castes, and all varieties of rural life. Both Tamil and Malayalam languages are used. Mission commenced 1845.

*Missionary*: REV. J. KNOWLES.

*Native Pastor*: REV. JOSEPH KAMALAM.

### Statistics.

English Missionaries:—		Other Native Adherents .....	15,393
Male .....	1	Schools .....	89
Female .....		Scholars—Boys and Girls .....	3,850
Native Agents:—		School Fees .....	
Ordained .....	1	Contributions locally raised and	
Preachers .....	61	expended .....	£445 19 3
Church Members .....	1,515		

Mr. and Mrs. Knowles have given themselves most faithfully to the task of ministering to this large and in many ways backward district. The result is encouraging in every direction, the

Increase of adherents.

most marked development being in the work among the women and girls.

The total number of adherents has increased by upwards of 400, making the number at the close of the year 15,393.

"By adherents we mean those who have professed a desire to seek salvation through our Saviour Jesus Christ, who attend the Christian services, contribute to their support, place themselves and their children under Christian teaching, and who have given up their demon worship and idolatrous practices. Of these many give us comfort by their after Christian life, showing that the change has been a real one; others continue superstitious, and in times of sickness and trial resort to demon worship again. Many give us cause for rejoicing by their steadfastness under persecution: for although it is true that the Christian community in Travancore are rising in social importance and influence, so that there is less open persecution, still there is often great opposition, and none the less real oppression, though it is often done under the colour of justice. Especially is this the case with reference to new converts."

Darkness  
and  
degradation.

The darkness and degradation of the people, and the terrible power exerted by superstition, are illustrated in many passages in the reports of the catechists. A single quotation must suffice in illustration of this.

"Though the year has been free from the devastating havocs of cholera, yet this part of our district has been visited by small-pox, and the people were kept in constant awe for several months together. It is the common belief of the superstitious and ignorant people that this disease is caused by devils, especially by the goddess Patra-Kali. The people, during the time of its prevalence, are very much afraid to take rest under trees from the burning heat of the sun, because they think that the devils take their seat under the cooling shades of trees, waiting with loads of the seeds of small-pox, and scatter them on those who happen to approach. The most dreaded times in such seasons are, the noon, the dusk, and the midnight, and the people would not dare to walk alone lest they might be met by these haunting demons. If they happen to hear any strange sound at night, such as the cry of the wild cat, they foolishly imagine they have heard the voice of demons, and I have been often told on my visits that such and such people have heard the previous night the real cries of the alarming devil. In times of cholera and small-pox, the heathen people make a grand procession with the idols of Patra-Kali round a certain number of villages, offering bloody sacrifices at certain fixed localities, praying to them to protect them from the molestation of other devils, and drive them away."

Here, as in other places, a movement has begun among the Pariahs, whose condition of serfdom is so degraded as to claim the strong sympathy of the Christian heart, and who are beginning to discover that their social and political hope is to be found only in Christianity. Social and political hope of Pariahs.

A congregation of Pariahs has been gathered at Karakonam, of whom the local teacher, Asaph, says:—

“The adherents of this congregation are Pariahs by caste, who were once slaves to Sudras. They live in huts built on the grounds of Sudra landlords, for whom they are required to do the necessary work, every man receiving two paddies (about a pint) of rice, and a woman one paddy. These Pariahs are required to supply the Sudras with the necessary firewood, and grass for cattle, in exchange for which they receive some gruel. If they did not do the necessary work to their landlords regularly they would be thrashed severely, or threatened that they would be forced to remove their huts from their grounds. Most of these people are likely to become Christians soon, and Christianity makes people civilised. So when these Pariahs are become Christians they won't wish to be in their present condition. Consequently, the Sudra landlords try to check them from becoming Christians, so that they may not be deprived of these servants whom they treat as slaves.”

The native agents are met by the missionary twice a month, not only for report, but for prayer and special teaching. During the past year their ranks were weakened by the death of two of the most able and experienced of their number. The Rev. Wm. Fletcher was one whose long and most useful services had led to his appointment as assistant missionary. The Rev. G. Saththianathan was the pastor of Amaravilei, in which position he had the care of ten congregations, and was greatly beloved. Such men are greatly needed and are not easily replaced. Death of experienced agents.

Village schools are essential to the growth in intelligence and in social influence of the Christian community in such a district as this, and it is only as the power to read becomes general that the knowledge of Christian truth becomes possible to a large number. Several new schools have been opened during the year, and there are now upwards of *eighty-nine* in connection with the Mission in which boys and girls are instructed, and seven others exclusively for girls. There is also a girls' boarding school with thirty-five boarders and five day scholars. Village schools.

Eight Bible-women have been at work during the year, who have made a very large number of visits. Their work is evidently appreciated by many who are unable boldly to come out and confess Christ. It is sometimes carried on under difficulties which are a severe test of courage—*e.g.*, Kirubei says that one of her difficulties is that the houses are so scattered, and Lonely jungle paths.



many of them are in such jungly places, she is in constant dread of meeting a tiger! Fortunately she has not done so as yet; but it is not a pleasant feeling to have as one is going about lonely jungle paths.

New mission dispensary.

A new mission dispensary was opened at Martandam at the close of the year; also a new reading-room at the same place.

### TREVANDRUM.

TREVANDRUM, a town of 60,000 inhabitants, is the seat of the Native Government and Brahminical power. Within the fort is the palace of the Maharajah, and the houses of many native officials; while outside the fort-walls, among luxuriant vegetation, are the bungalows of the British Resident and the British officers. The district has an area of about 632 square miles, and a population of 260,000. Mission commenced in 1838.

#### *Missionaries :*

REV. S. MATEER, F.L.S.

MR. H. T. WILLS, M.A., B.Sc., F.G.S.

*Native Assistant Missionary :* REV. ANBUDIAN DEVALAM.

#### *Native Pastors :*

REV. V. MOSES.

REV. W. G. RASALAM.

REV. S. SUMANAM.

#### *Statistics.*

<b>English Missionaries :—</b>		<b>Other Native Adherents .....</b>		<b>9,945</b>
Male .....	2	Schools .....		58
Female.....		Scholars—Boys and Girls.....		2,143
<b>Native Agents :—</b>		School Fees .....		
Ordained .....	4	Contributions locally raised and		
Preachers .....	35	expended .....	£218 7 7	
Church Members .....	1,486			

Workers.

The absence on furlough of the Rev. S. Mateer throughout the whole year has left this large and important district without a resident missionary. The Rev. I. H. Hacker has kindly supplied Mr. Mateer's place, so far as the time at his disposal would permit, and has been well sustained by the loyal and earnest work of the native agents.

Self-supporting churches.

There are, in all, fifty-one churches in the district, containing 1,486 church members, 3,695 baptized, and 9,945 adherents. Working among these churches are three pastors, three evangelists, and thirty-one catechists. There are two pastorates, comprising twelve congregations, which are self-supporting. The report of the Rev. W. G. Rasalam on the Nellikakuri pastorate shows that the sense of responsibility which has developed by self-support is stimulative and wholesome. Much helpful, earnest work is being done by him and his people.

The Neyattankarei pastorate has been without a head since the death of the Rev. J. Seileyam two years ago. Last December Mr. Samuel Sumanam was ordained to the pastorate

by the choice of the church, and bids fair to be a worthy successor of the former able and devout minister.

"Excluding the twelve congregations comprising the pastorates, the other churches of the district are taught by catechists and evangelists, superintended by the Rev. A. Devalam, our assistant missionary, who is continually travelling through the district conducting baptismal and communion services; and the missionary himself, as far as possible, exercises general control, and visits all the congregations as occasion allows. Mr. Devalam's honest hard work during the past year has been a great pleasure to me."

"Besides the work among the churches, every agent is expected to make special efforts to reach his non-Christian neighbours." Much has been done in this way in the district and in Trevandrum itself, though for a little while, at the beginning of the year, it seemed as if all public evangelistic efforts in Trevandrum were to be stopped.

"We have a place in Trevandrum where for more than thirty years we have regularly proclaimed the Gospel. Owing to the disturbances between some Mohammedans and Roman Catholics we were forbidden to preach. Not wishing to give trouble to the Government, and yet not willing to give up our right of open-air preaching, we abstained for a short time from holding our services. But when quiet was restored, upon writing to the Dewan, he very courteously removed the cause of our anxiety, and we have been unmolested ever since." Open-air preaching.

"The number of visitors to the Reading-room during the year has been 8,594, of whom 6,635 were Hindus, Christians 1,908, and Mohammedans 51. Lectures have been given as occasion offered, and the number of people who attended these lectures were 1,164." Reading-room.

"With the spread of English education we have been obliged to try to do something for our people, and the result is that in this district we have four schools where English is taught, one at Trevandrum, another at Vakkam, another at Nellikakuri, and fourth at Neduvankadu.\*" Teaching English.

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\* "Neduvankadu is a large town, about ten miles north of Trevandrum, occupied chiefly by Brahmins and men of high caste. Some years ago, when Mr. Mateer wanted to open a girls' school there, he found much difficulty in procuring a bit of land; but by dint of perseverance he at last was enabled to erect a school, and for some years the school supported by our friends, Mr. and Mrs. De Selincourt, has been very successful. In 1887, the Queen's Jubilee year, the inhabitants of Neduvankadu built a Queen's Jubilee School for the English education of their boys, and I was much surprised, when visiting this place last year, to hear that a deputation of the inhabitants wished to see me. We had a very interesting time, and they said that they had been so pleased with the progress made by their girls, that they wanted to make over this Boys' School to the Mission as a Wanted, £10 a year.

Vernacular  
schools.

"There are fifty vernacular schools in different parts of this district. The children who attend are very poor. The education they obtain is very simple. But all who go through the course are able to read and write fairly, and under the influence of our Christian teachers they learn in their young days of Jesus, the Friend of little children, and we know that this will be a blessing to them.

Value of  
women's  
work.

"There have been seven Bible-women and two school-mistresses at work in this district through the year. Women's work is opening out in a very wonderful way in this country, and, all throughout the land, doors of usefulness are opening. The absence of a missionary's wife is deeply felt. Mrs. Hacker, as far as opportunity has allowed, spent much of her time amongst those women. On one occasion she accompanied me in an extensive tour through the districts of Trevandrum and Quilon, and her presence was very helpful to all the women. It is to be hoped that in the future more European help will be sent for this department of Christian service."

Arrival of  
Mr. Wills.

Mr. Harold T. Wills, M.A., has been appointed specially for work in the town of Trevandrum, and to open a hostel for Christian students who are anxious to prosecute their studies at the Maharajah's College. Mr. Wills reached his destination in the middle of December, and received a warm welcome.

Proposed  
new station.

It has been decided to commence a new Mission station half-way between Trevandrum and Quilon, having for its special sphere the Taluk of Sherankiel, with a population of upwards of 80,000 people.

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free gift, if we would take it under our care. The fees collected paid a good proportion of the teacher's salary. This seemed such a good opportunity of making friends with the people, and such a providential opening for the extension of our work, that I felt obliged to take advantage of it. We have now in this town, where a few years ago there was nothing, a large church for the Christians of the surrounding neighbourhood, a flourishing Girls' School, the Anglo-Vernacular School I have mentioned, and, above all, the people, high and low, are friendly and have confidence. We greatly need £10 a year to carry on this work successfully—a small outlay for a splendid work."—*Rev. I. H. Hacker.*

## QUILON.

QUILON and its district lie to the north of Trevandrum. The town contains about 15,000 inhabitants, and is made remarkable by the fact that Travancore years are reckoned from the date of the foundation of Quilon—said to have taken place A.D. 825. A large number of Syrian Christians live in Quilon and its neighbourhood. The district has an area of some 900 square miles, with a population of about 400,000 people. Mission commenced 1821.

*Missionary:* REV. J. W. GILLIES.

*Native Assistant Missionary:* REV. C. SAMUEL.

*Statistics.*

<b>English Missionaries:—</b>			
Male .....	1	Other Native Adherents .....	2,828
Female .....		Schools .....	32
<b>Native Agents:—</b>		Scholars—Boys and Girls .....	780
Ordained .....	1	School Fees .....	
Preachers .....	19	Contributions locally raised and	
Church Members .....	395	expended .....	£59 10 3

This large and needy district has at length got a resident European missionary, after three years' interregnum. Mr. Gillies, however, did not reach his sphere of work until December 20th, so that he can only describe his first impressions instead of giving a report of the district. The Mission has again been dependent for supervision upon the kindness of the Rev. I. H. Hacker, while the Rev. C. Samuel, the native assistant missionary, has practically had the management of the work.

A resident missionary at last.

Quilon is the capital of the largest of the four districts into which the kingdom of Travancore is divided, and by far the most backward in every way. The great majority of the people are of various low castes, very poor, very ignorant, and very much oppressed. One of the chief hindrances to the spread of the Gospel among them is to be found, not in the opposition of the people themselves, but in the hostility of the landowners. "These men have lived for years upon the labours of these poor people, paying them not in money but in kind, from the produce of their fields, and they oppose in all possible ways every effort made to raise their serfs out of their semi-slavery."

A great hindrance.

The present staff of native agents is one assistant missionary, three evangelists, and nine catechists, a small band indeed for the gigantic work which confronts the missionary here. There are twenty-five churches, with 395 church members, 1,277 baptized persons, and 2,828 adherents.

Native staff.

In the town of Quilon there is a free reading room, which has, during the past year, had 4,315 visitors, of whom 1,703 were Hindus and 771 were Mohammedans. The Mission premises, which are away from the native town and within the limits of the cantonment, are sadly in need of repair; a place of worship especially being needed.

A Mission chapel needed.

"There are 27 vernacular schools in this district, taught by 27 teachers, and containing 700 scholars; also five night-

Influence of schools.

schools in the villages, with 80 scholars. The influence of these schools is telling gradually upon the people; and although the children are often taken away from school before they receive the full benefit of the education provided for them, yet the little light they obtain is very beneficial, and will bring forth fruit in time if we patiently continue the work.

Bible-  
women.

"There are six Bible-women and three female teachers. The Bible-women visit the houses of the higher class of natives, read to the women, and teach them as occasion offers, and as some of them have a fair knowledge of medicine and midwifery, they are especially called upon to be helpful to their non-Christian sisters. They are, as a rule, well received in the houses they visit, and speak hopefully of their work.

Girls'  
schools.

"There are three girls' schools here, one in the town of Quilon itself, and two others in the district. All seem to have done good work. The one in the town is a fine field for work, and might be enlarged and extended greatly did the funds permit."

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## IV.—TRAVANCORE.

STATIONS.	Missionaries.
<i>Nagercoil</i> ..	{ JAMES DUTHIE ( <i>m</i> ), 1856. A. L. ALLAN ( <i>m</i> ), 1883. J. E. DENNISON, 1892. Miss KATE DERRY, 1892. .. <i>Native Pastors</i> —J. JOSHUA, Nagercoil. V. SOLOMON, 1879, Agasteespuram. J. NATHANIEL, 1879, Santhapuram. J. MOSES, Tamarcignlam. S. PARABARATADIMEI, Zionpuram. .. <i>Assistant Missionary</i> —C. SATTHIANATHAN, 1879.
<i>Tittuvilei</i> ..	.. <i>Assistant Missionary</i> —M. NALLATHAMBY.
<i>Neyoor</i> ..	{ I. H. HACKER ( <i>m</i> ), 1877. ARTHUR FELS, M.B., C.M. ( <i>m</i> ), 1892. Mrs. BAYLIS THOMSON, 1884. Miss MACDONNELL, 1892. .. <i>Native Pastors</i> —S. ZECHARIAH, Neyoor. A. ARUMEINAYAGAM, 1867, Attoor. P. YACOB, 1879, Devikodu. B. MANASSEH, 1879, Kadamaleikunnoo. V. YOVAN, 1891.
<i>Pareychaley</i>	{ JOSHUA KNOWLES ( <i>m</i> .), 1880. .. <i>Native Pastor</i> —JOSEPH KAMALAM, 1867.
<i>Trevandrum</i>	{ SAMUEL MATEER, F.L.S. ( <i>m</i> ), 1858.* H. T. WILLS, M.A., B.Sc., F.G.S., 1892. .. <i>Native Pastors</i> —ANBUDIAN DEVALAM, 1872. V. MOSES, Trevandrum. W. G. RASALAM, 1885, Nellikaikuli. S. SUMANAM, 1892, Neyattankara.
<i>Quilon</i> ..	{ J. W. GILLIES, 1892. .. <i>Native Pastor</i> —C. SAMUEL, 1879.

TOTAL. — Nine English Missionaries ; Three Female Missionaries ; Eighteen Ordained Native Pastors.

\* Absent on furlough.

## TRAVANCORE.

STATIONS AND OUT-STATIONS.	When Begun.	English Missionaries.	Female Missionaries.	Nat. Ordained Ministers.	Native Preachers.	Church Members.	Native Adherents.	Sunday Schools.		SCHOOLS.						Local Contri- butions.	
								No.	Scholars.	Boys.		Girls.		Fees.	Scholars.		Fees.
										Schools.	Scholars.	Schools.	Scholars.				
NAGERCOIL .. .. .	1809	3	1	6	55	1563	10310	No Returns.	77	2888	£ s. d.	14	1326	£ s. d.	£ s. d.		
Seventy Out-stations .. .. .	..	}	}	}	}	}	}	}	}	}	}	}	}	}	}		
TITTUVILEI .. .. .	1866																
Fourteen Out-stations .. .. .	..	..	..	1	19	258	1621	No Returns.	23	682	..	2	371	..	119 5 2		
NEYOOR .. .. .	1828	2	2	5	83	1219	10540	No Returns.	55	3332	..	13	1021	..	406 7 7		
Sixty Out-stations .. .. .	..	}	}	}	}	}	}	}	}	}	}	}	}	}	}		
PAREYCHALEY .. .. .	1845																
Seventy-nine Out-stations .. .. .	..	1	..	1	61	1515	15393	No Returns.	81	3058	..	8	792	..	445 19 3		
TREVANDRUM .. .. .	1838	2	..	4	35	1486	9945	No Returns.	56	1680	..	2	463	..	218 7 7		
Fifty-one Out-stations .. .. .	..	}	}	}	}	}	}	}	}	}	}	}	}	}	}		
QUILON .. .. .	1821																
Twenty-five Out-stations .. .. .	..	1	..	1	19	395	2828	No Returns.	31	569	..	1	211	..	59 10 3		
TOTALS .. .. .	..	9	3	18	272	6466	50637	..	323	12209	..	40	4184	..	1897 5 0		



ONE HUNDREDTH REPORT  
OF THE  
London Missionary  
Society.

*From April 1st, 1893, to March 31st, 1894.*

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## CHIK BALLAPUR.

CHIK BALLAPUR is the name of a town and also of a taluk or county in the Kolar district of the Mysore Province. The town has a population of about 10,500, and within a few miles there are numerous villages and a few towns of 5,000 inhabitants. The Mission district embraces an area of 1,500 square miles. Mission commenced in 1881.

*Missionaries :*

REV. E. P. RICE, B.A.  
MR. JAMES CAIRNS.

MR. R. A. HICKLING.

*Statistics.*

English Missionaries :—		Church Members .....	25
Male .....	3	Other Native Adherents .....	72
Female .....	*	Schools .....	3
Native Agents :—		Scholars—Boys and Girls .....	47
Ordained .....	*	School Fees .....	*
Preachers .....	4	Local Contributions .....	£1 0 0

\* No return under this head.

"It is hard to define exactly the boundaries of any Mission district, as they seldom coincide with political boundaries. Taking the Chik Ballapur Mission district at its lowest possible extent, and confining it to the limits of the Mysore, it covers an area of 1,500 square miles, with a population of 271,000, *i.e.*, 179 to the square mile. The census report of 1891 shows that it contains seven towns, of from 1,200 to 10,000 inhabitants, and about 1,400 villages. Eight-ninths of the entire population live in villages of under 1,200 inhabitants, and of these by far the greater number live in hamlets, containing less than 500 inhabitants each. Hence the importance of travelling among the villages, and of meeting the villagers where they assemble at the weekly markets and the annual festivals. Approximately 172,000 speak Telugu as their home language, and 99,000 speak Kanarese, which is the official language. In some parts Kanarese is little understood, but Telugu is understood everywhere."

In this fair-sized parish the three missionaries are now thoroughly settled. During the first eight months of the year they had to live in tents, but in August last the Mission-house was completed and occupied. They have also now erected on a central site in a new part of the town a commodious and substantial lecture-hall, which will be a chapel and preaching place and will form a centre for various branches of Christian philanthropic work. Mr. Rice has been called to devote about three months of the year to the very important duties of a reviser of the Kanarese version of the Scriptures, being a member of the United Revision Committee, representing seven missionary societies. His companions, however, Messrs. Cairns and Hickling, are daily becoming increasingly familiar with the languages of the people, and have given themselves with great

One Mission  
for 270,000  
souls.

New Mission  
premises.

earnestness to the requirements of the work. Mr. Rice reports as follows:—

Christian  
community.

“*The Christian Community*, including that at the two out-stations, has increased from forty-three to seventy-two. This, however, has not been by the accession of fresh adherents from Hinduism, but by natural causes, and by immigration from other stations. The Christians have continued to meet regularly for worship on Sundays and week-days, in a room of the evangelist’s house, which, up to the present, has been our chapel. A Sunday-school for the children of the congregation has been conducted by Mr. Samson David’s daughter, a catechetical-class for young and old has been held on Sunday afternoons by the evangelist himself, and a women’s prayer-meeting by his wife.

Preaching  
to non-  
Christians.

“*Preaching to non-Christians* in the town has been carried on steadily throughout the year, principally in the large weekly market, and in the Mission reading-room (a native shop which opens fully on to one of the main streets), but also in various parts of the town. All the villages within walking distance of the town have been repeatedly visited in the mornings and the Gospel proclaimed, this work being done chiefly by Mr. Cairns and the evangelists. The magic lantern has formed an excellent and attractive medium for the conveyance of Gospel truth. This was notably the case at the large annual festivals and cattle fairs held at Nandi and Melur, when much preaching, morning, noon and evening, was done among the thousands of people assembled, and the magic lantern drew quiet audiences after dark, the sheet being stretched on the branches of trees by the roadside.

Opposition  
preaching.

“Of spontaneous inquiry after the truth there has been very little, but there have not been lacking evidences that the preaching has aroused much thought, and conveyed a favourable impression of the new teaching that claims the adherence of the people. A few attempts have been made at opposition preaching, both in the open air and in buildings close to our own. Once or twice they have imitated our mode of procedure, beginning with singing and music, and having three or four addresses with singing between. This kind of opposition preaching has not been long sustained, and it is preferable to the appalling indifference and inertia to which we are so accustomed in the country. We have had to contend throughout the year with a good deal of coldness and underhand opposition, inspired by a few leading and influential persons in the town, from whom we had expected cordiality. We believe, however, that the masses of the people are, to a considerable extent, sympathetic with our work and message, although they have not the courage to confess this in the face of the hostility of their superiors.

Medical aid.

“*Medical Aid*.—A considerable number of persons have come

to the Mission-house for medical aid, and this both Mr. Cairns and Mr. Hickling have been able to render to a very large extent. Many are found to have a strange unwillingness to avail themselves of the Government dispensary, and prefer to make use of ignorant quacks, who often do as much harm as good. Others require a personal attention to their ailments which they cannot expect from a Government officer who has many other duties to attend to, while others, again, on account of their low social position, shrink from going to the Government dispensary resorted to by the higher castes. To all these much aid has been rendered by Messrs. Cairns and Hickling, who have thus been able to show, in a striking and practical way, what is the spirit of Christianity. It has been a revelation to many when they have found the missionary, who had been reported to them as having come for the purpose of 'spoiling their caste,' really willing to wash their sores, and treat with a loving and sympathetic hand, sicknesses to which others were indifferent. This branch of work has proved a valuable means of dispelling prejudice, and of proving that we are the friends of all. It has become one of the most conspicuous features of the Mission, and certainly is the best appreciated feature.

"*The Free Reading Room* has continued open throughout the year, and has been a means of bringing healthy literature to the notice of the people. Free reading room.

"In this connection may be mentioned a brief visit paid to us by Mr. Slater, who delivered a very interesting and stimulating lecture on 'Character Building.' When our lecture-hall is ready, we hope that these visits will be more frequent.

"*Work among Women*.—The Bible woman has continued her work among Hindu women in their homes, either teaching them to read and sew, or reading to and conversing with them. She has had, on an average, fifty-four houses which she visits more or less regularly." Work among women.

Itineration has been carried on throughout the district, to some extent by Mr. Rice and more largely by Mr. Hickling, who seems to have special gifts for this branch of the work. The magic lantern here, as elsewhere, has proved a great source of attraction and has been a most important auxiliary in making known the truth. "Through its instrumentality thousands have listened quietly to the preaching of the Gospel and have gone away with favourable impressions, whom otherwise we should have failed to reach." Itineration.

The degraded condition of the low caste or outcaste population and the opening which seems to be presenting itself for the commencement of Christian work among them are now occupying the attention of missionaries throughout South India. Government also is bestirring itself to provide them Work among outcasts.

with means of education. Last year's report told of the efforts that had been made at Chik Ballapur to meet the needs of these people. Mr. Rice now reports:—

“In Devanhalli the initial difficulties seem to have been successfully overcome. About 27 pupils, including Holeyas and Mâdigas, and even one or two Sudras, have attended the Mission-school regularly throughout the year, and some of them are now reading the Third Book. Our chief want there is a suitable building in which to carry on the work. The building at present used is an open shed, which we can only use on sufferance.

“In Sidlaghatta, a small class was for some time conducted in a temple of the Holeyas, and it made fair progress. On account of the traditional jealousies between the Mâdigas and Holeyas (the two sections of the Panchamas), we could not in that temple secure the attendance of Mâdigas, who constitute by far the larger community. We have therefore secured an independent site, on which a cheap school-building is being erected, which will be opened at the beginning of March, and which we hope will be attended by both sections of the Panchama community.

A caste  
injunction.

“In Chik Ballapur, our efforts, as mentioned in the last report, have been most strenuously resisted by a few officials and wealthy merchants of the town, who made use of strong intimidation to keep them from our school, and even served on them a caste injunction not to attend the Mission-school on pain of fine and excommunication. This had the effect of emptying our school. Nevertheless, the school was kept open all the year, and was utilized for the instruction of our Christian boys. Latterly the Panchamas have gained courage to attend an evening school pretty regularly, and still more recently they have, with some effort, been persuaded to attend the day-school also. Their fears are thus gradually subsiding, and their confidence in us increasing. The attendance, however, is still far from satisfactory, and further perseverance is called for on our part.

Free  
education.

“Although our own school in Chik Ballapur has not prospered as we had hoped, the classes we intended to reach have been indirectly benefited. In order to keep the Panchama boys from coming under Christian influence, our opponents have opened another school for them in the town, and this has been attended by a good many Mâdiga boys. Also, in some parts of the district, arrangements have been made for Panchama boys to read in connection with the local government schools. Thus, whether of goodwill or through envy and strife, these oppressed classes are obtaining the great boon of free education, and this cannot fail to uplift and to bring liberty in its train.”

## BANGALORE.

BANGALORE, the chief town of the Mysore Province, and a British cantonment, contains 155,867 inhabitants. It also gives its name to a large district having a population of 669,139. It can be reached from Madras by rail in about ten hours, and, being central and accessible, is a place of considerable importance. Standing 3,000 feet above the sea, Bangalore is somewhat cooler than most South India cities. Though limited by friendly arrangement with other societies to the country lying to the east of the city, the itinerating work of the Society's Mission covers an area of 4,000 square miles. In Bangalore itself Tamil is spoken as well as Kanarese, but the latter is the language of the district. The Mission was commenced in 1820.

### *Missionaries :*

REV. G. O. NEWPORT.  
REV. J. H. WALTON.  
REV. T. E. SLATER.

REV. W. J. LAWRENCE.  
MISS MULLER.

### *Native Pastors :*

REV. JOB PAUL.

REV. SAMUEL GNANAKUM.

### *Native Ordained Evangelists :*

REV. G. P. AROGYAM.

REV. C. RUNGANATHAN.

### *Statistics.*

English Missionaries :—		Church Members .....	140
Male .....	4	Other Native Adherents .....	312
Female .....	1	Schools .....	13
Native Agents :—		Scholars—Boys and Girls .....	1,622
Ordained .....	4	School Fees .....	£590 1 1
Preachers .....	6	Local Contributions.....	£20 10 6

The training of an earnest and able native ministry is becoming an increasing responsibility throughout India, and it is specially important in South India. Not only are a large number of men required of the type for whom the Gooty Institution has been established, who may minister to the village schools and churches, but it becomes increasingly evident that the Mission requires a much larger number of well-trained and efficient workers, who, under the general supervision of a European missionary, may be fitted to undertake work of a more responsible kind. It is satisfactory to learn that the Bangalore Institution, to which all the Mission districts look for such trained men, is becoming increasingly influential. The number of students during the year was fifteen, and they came from six stations. Only one left at the end of the year, while four were received, consequently the accommodation is now being utilised to its utmost limit. In last year's report it was mentioned that James Ratnam, one of the students, had obtained the first place at the Peter Cator examination in the Old and New Testament, Christian evidences, and five chapters learned by heart, the examination being open to students from the whole of the Madras Presidency. This year another student, Edwin, obtained the third place in the same examination, while twelve out of the fifteen passed it satisfactorily.

Bangalore  
Institution.

Mr.  
Newport's  
report.

The Rev. G. O. Newport writes :—

“In a class composed of men who enter it in almost every conceivable grade of preparation, uniformity in result is not to be expected. On the whole I am well pleased with the results of the examinations of the year's work. James Ratnam is a remarkably able man; Edwin, a mere boy, but sober-minded and earnest beyond his years, is a good second. These have both matriculated, and this counts for a good deal. Deviraham is close on Edwin's heels, and is also a truly pious earnest lad.

“The health of the students has been good, and their diligence and general conduct have always been pleasing to me.

“The students engage in direct evangelistic work. The Kanarese and Telugu students are able to do so easily without much interference with their studies, as the Kanarese community is close to the compound. But the Tamil students have to walk two miles to the nearest point of contact with the Tamil population, and even three or four miles to some of the farther corners. This distance to be traversed both in going and coming takes up a good deal of time and strength, and clashes with the scholastic work of the seminary.”

The Tamil  
Church.

In addition to being the principal of the Training Institution and the Treasurer for the whole South Indian Mission, Mr. Newport has the superintendence of the work among the Tamil-speaking people of Bangalore. These, it will be remembered, are not natives of the district, Kanarese being the language of Mysore. They have come to Bangalore chiefly, if not entirely, in connection with the native troops, though they now constitute an important element in the population, and they live quite apart from the Kanarese-speaking people of the town in the wide area included within the military cantonment. The Tamil church has been a source of very great anxiety for some years. The Directors have for a number of years declined to give any pecuniary assistance to this church and some others similarly situated, towards the support of their pastor. When that arrangement was first made there seemed to be some enthusiasm among the people in the prospect of being independent, but it speedily vanished under the pressure of the constant tax upon very limited resources. The church never has been able entirely to support its pastor, and it long ago gave up the attempt. Mr. Gnanakum, the present pastor, is an earnest man, who desires to do his best for the people to whom he ministers, but he is supported by his daily work as a teacher in the Mission High School, the people doing next to nothing for him. He is not a strong man—the church is fully two miles from his abode, teaching for several hours daily is exhausting work—consequently it is not surprising that he can do very little for his people except on Sunday. Mr. Newport and Mr. Runga-



nathan help him in preaching, and Mr. and Mrs. Newport are trying to carry on prayer-meetings, Bible-classes, and a mothers' meeting. But the people are very apathetic and unresponsive. Apparently the experiment of independence was tried too soon, and the Society may probably have to take up the work again, and make the building a more thoroughly evangelistic centre under a worker supported by Mission funds.

Direct evangelistic work among the Tamil people is carried on regularly and with great vigour at Alasur, and Mr. Runganathan, and Gamaliel, the catechist, visit and preach in a number of villages on the outskirts of the cantonment. Mr. Runganathan also visits a number of European houses, and holds services among the servants, most of whom are Tamil people.

Alasur was formerly one of the centres of the Society's educational work—a branch school connected with the High School being carried on there. When the school was given up the premises were converted into a reading-room, lecture-hall, and preaching-room. Gamaliel, a former student, is in charge.

“The reading-room is open daily, except Sunday; but in order to enable Gamaliel to go out preaching to the heathen in the surrounding villages in the morning, I have been obliged to pay an assistant Rs. 2 per mensem to open and watch the reading room during those hours, as it is just then that the influential Government officials and others wish to make use of it before they go to their office work. Once a week, at night, there is preaching to the heathen in the room; and within the last two months or so we have begun a Sunday evening Christian service there also. The reading-room was warmly welcomed; the lectures and magic lantern displays were much appreciated; but preaching to the heathen right in the heart of their own surroundings, and literally within a hundred yards of their magnificent and famous temple, was bitterly resented, and meetings of the higher castes were held to protest against it.

“Opposition lectures—but not opposition magic lanterns—are being held, and an opposition reading-room is to be opened this month. For, though Alasur has got on without any reading-room up to the year 1893, it cannot now get on without having two it seems.

“The singing of Christian hymns within hearing of the temple seems to be considered a great desecration. Alasur is a very bigoted place, and, in spite of our having had a boys' school there for many years, seems to be practically uninfluenced by Christianity. The week evening preaching to the heathen is conducted by Mr. Runganathan and the students. It is only the abler and more experienced students that we can make use of at Alasur, as the audience is very critical and hostile, and some of the students come into the seminary without having

spoken in public at all previously. Some of the students are, therefore, engaged twice a week in this work. At present no case of actual usefulness can be instanced from our work in Alasur or the cantonment; but there are a good many thoughtful readers and inquirers, and, I think, some solid good is being accomplished. Even at our Christian preaching on Sunday night several Hindu youths come and sit in the outer lobby and hear all that is said, in spite of the general injunction not to attend our services.

"Once last year a magic lantern address on the Prodigal Son and the Life of Christ was given at Alasur for women alone. The aged Mrs. Lechler, her daughter—my wife—and her granddaughter, Mrs. Marshall, were present and did the talking."

Bible-  
women

Mrs. Newport superintends the labours of two Bible-women, Rachel and Susannah, who visit regularly about sixty houses.

"The number of houses visited is continually increasing, but the number of persons under instruction varies considerably. Sometimes husbands, fathers, or brothers forbid further visits when they see or fear that the women are being influenced towards Christianity, and removals to other places are not unfrequent. The families must follow the bread-winners of the household. During the year three of the most interesting and most promising of the pupils suddenly left Bangalore for Madras. Whenever Mrs. Newport goes—and, of course, at other times also—great discussions arise about Christianity, and sometimes the men take a leading part in them."

Mission to  
educated  
natives.

The Rev. T. E. Slater is still the only missionary of the Society in South India specially set apart to the work of presenting the claims of Christ to that large and rapidly-growing class of educated natives who cannot be reached by ordinary missionary effort. This work is daily increasing in importance, for not only are an ever-increasing number coming under the influence of the new learning, but able and determined efforts are being made to reconcile the new learning with the old faith. During the year Bangalore was visited by a celebrated Mohammedan Moulvic from North India, a man of great learning and great ability, who preached nightly to large audiences, and was eager to have debate upon the trinity and the sacrifice of Christ. Mrs. Besant also lectured three times in her new character as a convert to Hinduism. She had immense audiences, and her thrilling eloquence produced a profound impression, as she extolled the Hindu religion, and implored her hearers to shun the beliefs and customs of the West, and to restore India to her former greatness on the basis of her pre-eminent spirituality. At the close of her last lecture,

the Dewan, in thanking her, said the Hindus recognised her as an incarnation of their Saraswati, the Indian goddess of learning, and as sent for the spiritual regeneration of their country. With such influences at work against the progress of Christianity among the educated classes, a mission to them, while peculiarly difficult, seems to be of special importance.

Mr. Slater has carried on his work very much on the lines of previous years. He has visited in the mornings, between seven and ten, the houses of a number of Hindu and Mohammedan gentlemen, and though it is not always easy to get into close contact with them on religious subjects, he has been enabled often to get into earnest religious conversation. "This brings me into personal contact with their mental states, and gives an insight into their special interests and cares, their perplexities and struggles. Rarely do two think and feel alike, so adverse are their religious positions, and so marked is the transition taking place in the world of Hindu ideas." Attendance at meetings of the "Hindu Literary Union," which is purely non-Christian, and at the meetings of the Young Men's Mutual Improvement Society, which is a combined association of Christians and non-Christians, affords many opportunities of discussing a variety of questions, social and religious, and of setting forth the Christian idea upon many points. "I have continued during the year my early Sunday morning Bible-class in our lecture-hall, for the study of the Bible and Christian evidences. We have gone through the Acts of the Apostles, and the greater part of Prebendary Row's 'Manual of Christian Evidences.' The class was intended primarily for the more advanced students of the neighbouring Government college, where, of course, no religious instruction is given; and those who attend are mostly Brahmin students of the college, who thus acquire from year to year a considerable amount of Christian knowledge."

The fortnightly Sunday evening lectures in the large lecture-hall of the High School are a very important part of Mr. Slater's work. The hall, which seats 500, has frequently been so crowded, that many have had to stand the whole time. Usually an Indian chairman has presided, and, while their comments have always been free, they have often been very sensible and sympathetic.\*

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\* "On one occasion, a fine old Hindu, open-minded and devout, admitted that there was no character like Christ's, and that to follow Him was best. One of the audience objected to this concession, and referred at some length to other Eastern guides; after which the chairman quietly observed that he still maintained his position and meant what he had said. Contrasts.

"After the lecture on 'Mediation' the chairman said that 'the distinction between Hinduism and Christianity lay in the fact that Hinduism could believe in many Mediators and was therefore tolerant; it could allow

Mr. Slater's  
lectures.

Visits were also paid to Madras, Ranipet, Chik Ballapur, Bellary, Gooty, and Anantapur, and lectures—sometimes more than one—were delivered at each of these places.

“The question will naturally be asked, What is the spiritual result of these lectures and of this continued advocacy of Christian truths? That is known only to Him who sees the heart; and ‘the day shall declare it.’ We sow the seed and rely upon the promise. That good *impressions* are produced, that the moral nature is often aroused, I know to be a fact. A Hindu gentleman once told me that the lectures were doing an immense amount of good; they were leading Hindus to study their own religion as well as Christianity, and were saving some from worldliness and carelessness. We might not know it, but it was so. Similar testimony is constantly borne. Much direct Christian teaching is imparted, which I am assured is thought over and talked over afterwards. But moral growth is slower than intellectual growth, and while knowledge is acquired with pleasure, self-control and true Christian character are acquired with pain. And, added to this, an open avowal means to the higher classes of this country such a complete social change and loss in all their life and surroundings that few dare to contemplate it.”

The reports of Messrs. Walton and Lawrence, and of Miss Müller, have not come to hand.

## TRIPATUR.

TRIPATUR, a town of 14,278 inhabitants, is the chief place in the northern half of the Salem district of the Madras Presidency. This district, which is inhabited by Tamil-speaking people, is large, and contains a population of more than half a million.

*Missionary*: REV. C. G. MARSHALL.

*Native Pastor*: REV. MOSES ARULAPPEN.

### Statistics.

English Missionaries:—		Church Members .....	53
Male .....	1	Other Native Adherents.....	147
Female .....	*	Schools .....	4
Native Agents:—		Scholars—Boys and Girls .....	236
Ordained .....	1	School Fees .....	£52 5 11
Preachers .....	12	Local Contributions.....	£70 16 11

\* No return under this head.

Too large to  
be properly  
worked.

There is very little to tell of the work in this district during the past year. One of the most hopeful indications of a

other divine manifestations for other lands; whereas Christianity taught that there was only one Mediator. There was another contrast. The only use that a Hindu could make of a mediator was for spiritual enlightenment and guidance—as a teacher; he could not *save* him. Christianity taught the doctrine of free forgiveness to all sinners who simply believed in Christ, and promised them eternal reward in heaven. Hinduism, on the other hand, taught the doctrine of *Karma*—that each man worked out the consequences of his own deeds, and in that way ultimately obtained salvation. That view seemed to him more scientific.”—*Rev. T. E. Slater.*

real progress is the discovery that the district is too large to be properly worked. Some years ago it was regarded merely as an offshoot of the Salem district. Then a missionary was appointed, but as often as not the Tripatur missionary was taken from his work to meet the needs of Salem. The next step of the district opened out was to recognise that it must have a missionary and an organisation of work altogether apart from Salem. Now it has become clear that it is too large a district for one man to work satisfactorily, and the South India District Committee have urged the Directors to appoint another missionary for Dharmapuri. And, in truth, the district, when it begins to be awakened, will prove altogether too vast for the oversight of one man. The field is one of 3,269 square miles, with nearly a million souls.

"There are hundreds—I might almost say thousands—of men in the district who have given up idol worship, take no part in heathen ceremonies, and are on the verge of decision. They agree with nearly all we say, and want to be Christians; but are held back through fear of ridicule and social ostracism. With patience and careful teaching, many of these men could be gathered into the church. To do this more labourers are needed." On the verge of decision.

"The Tripatur church, though small, is yearly growing in importance and demands much time and attention. It was, therefore, thought advisable that the Rev. M. Arulappen should give his whole attention to it, and to the evangelistic work in the town and neighbourhood instead of, as formerly, spending a portion of his time in the district. This has, I believe, resulted in much good to the church. Nothing worthy of special mention has occurred during the year. Sunday and week-day services have been regularly conducted, and there have been baptisms, marriages, &c., as in every church. A few new names have been added to the roll of membership." Tripatur church.

Mrs. Marshall has again taken the zenana work and the caste girls' school under her care. The school continues to grow, there being 82 on the roll as against 72 last year, but for lack of funds the new school building, which was so greatly needed, has not yet been begun. Five zenana workers are now employed. Mrs. Soondram, who was ill during the latter part of 1892, has been enabled to resume her work. She visits 186 houses, and receives much encouragement.\* Another worker, Mrs. Jacob, labours among the low- Zenana work.

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\* "I cannot refrain from referring to a young Brahmin widow whose personality and bright intelligence could not fail to strike one. After a little singing one afternoon, she told us her 'belief.' It had a strange thread of Hindu superstition running through it, but in the main was based on the story of the Gospels. Her thought and earnest search after Time to think.

caste people. In August, work among the Mohammedans was commenced by the help of the Ladies' Auxiliary at Newcastle, N.S.W., and Mary Nathanael has already found admission to 23 houses, in most of which she is kindly received. Before the close of the year the fifth worker, Elizabeth Ammal, was appointed to labour at Dharmapuri.

Out-stations.

The reports from the out-stations vary much in character, but are, on the whole, encouraging. Confession of Christ is still rare, but the evidences of inquiry, and of real spiritual movement, are increasing. Some idea of the relative proportions of the agency at work and the population which is supposed to be dependent on them for knowledge of Christ and Christianity, is obtained from these out-stations.\*

Dharmapuri is the chief town of a taluk, with an area of 998 square miles, and a population of about 200,000. In this town there is one resident native evangelist and a Bible-woman. At Palakod, a town in the north-east corner of this taluk, there is a resident catechist. In addition to these there is a colporteur in the taluk. Krishnagiri is another taluk town. The area of the district to which it belongs is 658 square miles, and the population is about 180,000. In this taluk there is one native evangelist. Harur, a third out-station, is in the Uttankarai taluk (area 800 square miles, population 154,000), and here also there is one native worker. Jolarpet, Andigoundenūr, and Vaniambadi, are towns in the district which have a catechist each. With so small a staff results cannot be great.

Schools have long been maintained at Dharmapuri and Vaniambadi, and village schools were opened during the past year at Puram, and at Cammampet. The awakening of the Pariah class to their needs is beginning in this district as well as elsewhere. Mr. Marshall says: "Many requests have come to us from Pariah villages asking for schools. Had we the money and the

truth were evident and unusual in one so secluded and young. At the close, I asked where she had learnt so much, and the answer was to this effect: 'When I was a child I went to your caste girls' school, and there was taught Scripture, lyrics, how to read, and how to think. Since then what have I had to do but sit here and read and think?'"—*Rev. C. G. Marshall.*

Waiting for a leader.

\* "The inquirers so often mentioned in the pages of our report are, we are sorry to say, only inquirers still. Their number has increased, but no one has ventured to cross the border line of decision. The schoolmaster of a neighbouring village is a most hopeful case. I have had many earnest talks with him, and some time ago gave him a New Testament which he reads diligently. He has a most intelligent grasp of the principles of Christianity, and is never better pleased than when he is talking about Christ and His teaching, while his natural zeal and enthusiasm would make him a veritable apostle, were he but to give himself entirely to Christ. Many are prepared to be baptized if he will only lead the way."—*Rev. C. G. Marshall.*

teachers we might open fifteen or twenty schools at once." This is but one sign among many that a change is coming over the people, and that though it has not yet advanced far enough to speak of large visible results, there are results of a very real and promising kind. Mr. Marshall expresses this opinion very strongly in connection with his own evangelistic labours in the district.

"Owing to heavy and continuous rain in June and July—*Touring.* usually good months for touring, and to illness in the end of the year, I was not able to spend more than eighty-two days in the district. All the out-stations, however, and most of the large villages in the district were visited, some of them two or three times. The thing which struck me most on my travels was the almost entire absence of opposition and the kind and friendly way in which the people received us and listened to our preaching. We have not changed our Gospel for a more accommodating one, although we have, perhaps, checked the stupid and irritating attacks so often made by preachers upon the gods and the religious feelings of the people."

### SALEM.

THE town of Salem lies to the west of Madras at a distance of 210 miles, and contains 50,667 people. It also gives its name to a large district of the Madras Presidency, which has a population of more than a million and a half. About one-third of these are, by the missionaries, reckoned as connected with Tripatur. Tamil is the language. Mission commenced in 1824.

#### *Missionaries :*

REV. W. ROBINSON.	MISS CROUCH.
REV. A. A. DIGNUM.	MISS M. G. LODGE.
REV. R. C. PORTER.	

*Native Ordained Evangelist :* REV. A. DEVASAGAYAM.

#### *Statistics.*

English Missionaries :—		Church Members .....	202
Male .....	3	Other Native Adherents .....	559
Female .....	2	Schools .....	18
Native Agents :—		Scholars—Boys and Girls .....	1,076
Ordained .....	1	School Fees .....	£359 8 3
Preachers .....	13	Local Contributions.....	£87 4 6

Last year's report of this station was the record of a time of exceptional trial. The people throughout a large part of the district had been suffering for months from drought and consequent famine, and death had been busy in the mission circle. This year the record is much brighter; the circle of the European missionaries has been unbroken. At the close of the year it was enlarged by the addition of the Rev. R. C. Porter, and plentiful rains have made the hearts of the people glad. The mission has, however, lost one of the oldest and most valuable of its native workers, Mr. Suvishesha Muttu, who for thirty-five years had laboured faithfully for the conversion of his countrymen. With this exception, there has been no sorrow.

The sorrow  
of the year



Division of  
work.

The work has been divided as in past years, Mr. Robinson taking the oversight of the churches and evangelistic work in Salem town and the neighbourhood, and of the greater part of the mission district, while Mr. Dignum has been manager of the High School and other educational work, and has, in addition, had charge of the work in the Atur and Namakal taluks.

A penitent.

In Salem the pastorate of the church, formerly under the care of the Rev. C. Muttu, was undertaken in June last by evangelist Z. Ross, and the church appears to have had a year of steady work, though the number of members does not increase very rapidly.\* Mr. Ross also assists the Rev. A. Devasgavam in his evangelistic work in the town and neighbourhood. This town work extends over a circle of six or seven miles, which includes not less than fifty villages, the inhabitants of which are in various ways connected with the townspeople. For the first nine months of the year work went on very smoothly, but then a change came. A young Brahmin, formerly a convert of the Madura Mission, but an apostate back to heathenism, came to the town, and by his dress as an ascetic, and by his eloquent speech, produced a very great impression upon the people against Christianity. "In one part of Salem our work was so badly prejudiced, that our school for girls had to be closed." After a while conscience began to work, the backslider returned in penitence to the Christian fold, and made a public retraction of his attacks on Christianity in the presence of a great multitude. The excitement produced, first by his preaching and then by his retraction, was, as might be supposed, intense, and the opposition was not allowed to die. Deprived of their leader, the mob chose others of a much more illiterate class, whose great

A little  
preacher in  
her family.

\* "The baptism of a young woman, aged 21 years, who received her education from our mission-school when very young, is encouraging. She was born of heathen parents, who gave her in marriage to a heathen young man, whose character was no better than that of the gods he worshipped. This had brought to her memory the Christian teaching and principles received in her early life, and her cultivated mind did not fail to institute a comparison between the domestic life of a heathen family and that of several Christian families with which she had come in contact. Her advice, persuasions and importunities with her husband to reform his character did not produce the desired effect; but her father (she lost her mother some years before) felt there was some weight in her frequent and earnest appeals, and allowed her to follow the way which seemed right to her. She renounced Hinduism, made a public profession of Christianity, and was received into our church. An improvement in the husband's life is eagerly expected. She is a little preacher in her family; there is reason to believe that her younger sister will soon come forward for baptism. In my conversation with the father last week, he told me that he has decided to be baptized, but has not fixed the time yet; I hope it will soon take place. Thus, the leaven which was lying unobserved for years, was sure, though slow, in doing its work."—*Salem Report*.

duty was to gather together whenever Christian preachers were at work, and to create a disturbance.

At Suramangalam, Asthampatti, Yercaud, and Sankarry Drug the congregations and Sunday-schools have kept steadily in the path of progress, and are as lights shining in dark places. <sup>Lights in dark places.</sup>

The High School has done well; the numbers in attendance have improved somewhat, and the annual inspection of the school yielded exceptionally good results. Here, as everywhere throughout India, non-Christians constitute the bulk of the scholars, but the existence of the school is of very great advantage to the Christian community. The statistics of the attendance are as follows:— <sup>High School.</sup>

	"Brahmins.	Other Hindus.	Christians.	Mohammedans.	Total.
	107	72	61	19	259
Percentage... ..	43	26·3	22·1	7·4	

"Of the 61 Christians, no less than 36 are free scholars, whereas of the remaining 198 non-Christians, only 6 are free scholars. The cost of the institution to the Mission is Rs. 120 per mensem, or, say, Rs. 2 per head of the Christian boys educated in it. If the sole or chief aim of the school were to provide for the Christian education of the children of Christian parents, it would be impossible to do so by any other means at so low a cost. The non-Christians *pay* for their education, and in doing so help largely towards the maintenance of the school.

"The proportion of Christian boys throughout the school, though large, is, we regret to say, not equally distributed over the several departments. In the primary department it is 36, in the lower secondary 17, and in the upper secondary 8. The number of Brahmin boys in the same departments are 19, 40, and 48. It is probable that the poverty of most of our Christian people accounts partly for the falling off in the attendance in the two higher departments. But another reason is that, as a class, our Christian boys do not evince as much interest in education as other classes, notably the Brahmins, and in the lower departments are most irregular in their attendance. It is a deplorable fact that discipline is more difficult to maintain among those of our own community than among the non-Christian pupils. The parents do not, as a rule, realize the value of education, and allow their children to absent themselves from school on the slightest pretext."

The middle school at Atur has not been so successful as <sup>Atur School.</sup> usual, because it has been in charge of a *locum tenens* for a considerable part of the year. In the eight primary schools also the results have not been quite equal to those of last year.

There is very little to report of the girls' schools under the <sup>Girls' School.</sup> charge of Mrs. Robinson in Salem, or of the schools at Gogai,

Ponnampet, Kitchipolium, and Ammapet, superintended by Miss Crouch, beyond the fact that work is going on steadily and satisfactorily. The Sunday-schools are increasing in number and influence.

Bible-  
women.

Three Bible-women, supported by friends in Australia, are working under the direction of Miss Crouch, and have during the year paid 1,969 visits.

Out-  
stations.

Nothing worthy of special record appears to have occurred at the out-stations occupied by the native catechists. The extreme poverty and ignorance of the people make it very difficult to cultivate a vigorous Christian life among them. They are few in number among the multitudes of their fellow countrymen, and mixed marriages are common, and are very prejudicial to Christian family life. In many villages there is no school where the children of Christian parents may receive education under Christian influences. Debt to the native money-lenders is a constant accompaniment of extreme poverty, and the temptation is very great to take the course which is likely to bring them the greatest financial relief.

Relief  
only in  
Christianity.

The Pariahs and other low castes are greatly oppressed by the caste people, and are now beginning to find out that their hope of social elevation is in Christianity. There does not seem to be in this district that spiritual interest and desire for salvation which seems to be apparent in some other parts, but God appears to be using the oppressed condition of the people as a means of leading them to Christianity. They have begun to desire education, and they have begun to discover that this is only to be had from Christian missionaries. Mr. Robinson gives an amusing illustration of the indirect effect which this desire to be taught has had in one case.

"Months ago the Pariahs at Sankarry Drug came and bluntly said to me, 'Our children are not permitted to go to the Government school here. We have grown up without any schooling and we are ignorant, but we do not wish our children to grow up as we have done. We want them to learn to read, and we want them to become Christian even if we ourselves remain heathen.' I began at once to build a school. Rain washed the walls down; then, when the building was finished, we could not open the school because cholera was raging in the villages about and also in Sankarry itself. The school is now open, and it has worked quite a small revolution already in the parcherry. The children are clean, and this is no small gain. I once had a Pariah boy in one of our congregations, and he was odorously, not to say phenomenally dirty. I said to him, 'My boy, do you ever bathe?' and he replied, 'Yes, sir.' 'How often?' 'Oh sometimes twice a month, but in the rainy season I get rained upon every day, and *this saves a lot of*

*trouble.* As Sankarry is the driest part of the Salem District and has the scantiest supply of water, I thought I would say nothing about bathing at the beginning, but introduce the subject later on. However, they have solved the difficulty themselves by coming clean, and I hope that soon there will come that cleansing of the Spirit. 'I will sprinkle clear water upon you and you shall be clean.' We hope and pray that the children may lead their fathers and mothers to the Saviour's feet."

The need for a larger number of trained native workers is beginning to be seriously felt throughout the Tamil Mission, though it has not yet become so urgent as in the Telugu country. The Directors have decided to make provision for meeting this need by the establishment of a training institution for vernacular teachers and catechists at Salem. This new and very important work will be undertaken by the Rev. W. Robinson.

Establish-  
ment of  
Training  
Institution.

### COIMBATOOR.

COIMBATOOR is the central town of a district covering an area of 7,842 square miles, under the Nilgherri Hills, distant 306 miles from Madras, with which it is connected by rail. The town has a population of 38,967, the district to which it gives its name 1,657,600. The language spoken varies: in the north it is Kanarese, elsewhere it is Tamil, with some corrupt Telugu. Mission begun in 1830.

#### *Missionaries :*

REV. S. J. LONG.		MISS BOUNSALL.
REV. E. HAWKER, B.A.		MISS CUTHBERT.

*Native Pastor :* REV. V. UNMEYUDIAN.

#### *Statistics.*

English Missionaries :—		Church Members .....	214
Male .....	2	Other Native Adherents .....	396
Female .....	2	Schools .....	15
Native Agents :—		Scholars—Boys and Girls .....	955
Ordained .....	1	School Fees .....	£467 13 0
Preachers .....	11	Local Contributions.....	£42 15 3

The report from Coimbatore this year does not contain much of a striking or unusual character. The Mission church has been extensively renovated and the Christian community using it has steadily increased in numbers, notwithstanding the necessity for the exercise of discipline upon a number of old transgressors. Three of the adult baptisms have been the women who have responded to Miss Dawson's earnest efforts on their behalf in visits to their houses.

The Mission  
church.

The growth of the Sunday-schools is most encouraging. They now number fifteen and contain between four and five hundred pupils; some of them women in middle life, others students in the matriculation class; but the majority very young. Another fact to be thankful for is the increase in the number of Christian as compared with non-Christian teachers

Growth of  
Sunday-  
schools.

in the schools. There are now in the employ of the Mission, seventeen male Christian teachers and fifteen female, against eight male and one female who are non-Christians. The High School is still in the old condemned building because of the impossibility of getting a suitable site for a new and more commodious building. Notwithstanding this serious drawback it has done well. The central primary school continues to improve, and the primary school at Podanur, which last year was at a low ebb, has become quite prosperous.

F male  
work.

Work for girls and women is also progressing, and is having an indirect effect which is quite as remarkable as its direct influence. The Christian girls' school has received commendation from the Director of Public Instruction who says "the teaching is much above the average; the condition of the school is very satisfactory." The two Hindu girls' schools in Oppenagar Street and Sullivan Street are in a fairly satisfactory condition, especially the latter. Mr. Long calls attention to the growing number of Christian young women who are capable of teaching, and also to the general signs of progress in the recognition of woman's true position.

"With the advance of the women of India there is also a growing feeling of chivalry amongst the men. There are young husbands in our church whom I should be proud for English people to see, and their number and influence are daily increasing. Whilst there are, undoubtedly, some noble instances to the contrary, the Brahman has yet to learn to respect his wife; this lesson Christianity is teaching to its followers. I have seen a thoroughly English educated Brahman on a railway journey, put, or rather allow his wife to find her way into a third-class compartment, while he and his son of four or five years old have enjoyed the comparative luxury of second class."

Christian  
band.

The Mettapalaiyam Church shows signs of increased vitality. A Christian band has been formed which promises to bring out the ability, and prove the earnestness of the members in Christian service, and which is already giving them abundant employment as voluntary workers in the villages and weekly markets in the neighbourhood. The Anglo-vernacular School has greatly improved.

Light and  
shadows of  
evangelistic  
work.

The following extracts from Mr. Hawker's report give a vivid impression of the lights and shadows of evangelistic work in an Indian district, and may enable the reader to understand more clearly the hindrances in the way of rapid progress:—

"Our evangelical work has been carried on without much change. Mr. Samuel, the town catechist, with Mr. Devadason and Mr. Henry, have preached regularly in the town and villages round. Mr. Samuel and Mr. Henry have also assisted in

teaching Scripture in the High-school. I have made several tours through the district. The work amongst the Pariahs at Perundalaiyur, started towards the close of last year, which seemed so full of promise, has, I grieve to say, had to be suspended for the present. The catechist placed in charge proved to be most unsuitable for such a work. He was engaged in constant bickerings with the villagers; the school, which had already grown so as to require three teachers, suddenly collapsed; the school-house, a thatched building, was burnt down. His litigiousness led him frequently into the law courts. Without my knowledge, he took up a suit for a newly baptized Christian, acted as a private pleader, and misconducted the whole affair. The case, after dragging on for months, was decided adversely, and the people refused to have anything more to do with the catechist or the Mission. As the catechist next took up the editorship of a scurrilous newspaper, and plainly showed that his interest was in law and politics, and not in his work, I dismissed him.

“Since then Mr. Abraham (catechist of Bhavani) has repeatedly visited Perundalaiyur, and endeavoured to win the people back. It was my intention to place Mr. Pakkianathan, an old and trusted agent, at Perundalaiyur for a time, to re-establish the work, but when he went there he found the people quite unwilling to listen to anything he could say. So, for the present, things are at a standstill. Government has granted a piece of land, and the Directors have made a grant towards building a catechist’s house and school. We hope that when the villagers chagrin shall have somewhat abated, favourable openings will again present themselves. This experience has made me feel how necessary it is that we should train all our own agents. Hitherto, in the Tamil country, we have been dependent upon other Missions for all our agents, except those trained in English at Bangalore. We can know little of the history of agents so engaged, and certificates or recommendations, though they may tell the truth, seldom contain the *whole* truth. The vernacular seminary, about to be established at Salem, will supply a need much felt by those who have village congregations to look after.

“We have a more cheerful tale to tell of the work at Pattakkaranpalaiyam. The services have been well attended, and prayer-meetings have been held in turn, four times a week, at the houses of members of the congregation. A women’s meeting has been started, and is attended by both Hindu and Christian women.

“In December three parents brought their children to be baptized. These boys have been reading in the school, and are all intelligent lads about twelve years of age. They wish to

become Christians, and their parents are anxious for them to be brought up under Christian influence and instruction, and promise not to interfere, in any way, with their education. They say that, perhaps, some day they will themselves accept Jesus Christ as their Saviour, but if they did so now they would be persecuted by their friends. Their friends will do no injury to the lads, and as they see the lads improve, and become accustomed to the new ideas, they will offer less opposition to their own (the parents') baptism.

"The congregation at Kanjicovil is not in an altogether satisfactory state. Josiah John complains that the people do not come regularly to the services, as several of them hold inferior offices under the Monegar (head-man of the village), who often forces them to work on Sundays. They are also called out to play musical instruments at heathen weddings and festivals, and if they refuse they are oppressed by the caste people upon whom they are almost entirely dependent for their livelihood. It is hard for us to understand the checks that are everywhere placed upon these poor people in their confession of Christianity, and equally hard to know how to help them."

Miss  
Bounsall's  
work.

Miss Bounsall says that her work is going on quietly and that there is very little to relate. She has nine Bible-women under her direction, three of whom labour in Coimbatore, while the rest are out in the district. The boarding-home for native women and workers has again proved a valuable adjunct to the Mission, by giving shelter to a number of converts who would have been in great difficulty if such accommodation had not been provided for them.

The staff.

At the close of the year Miss Cuthbert joined the Mission. The Board have also appointed the Rev. A. W. Brough from New South Wales to reinforce the staff, and Mr. Brough will join the Mission in the autumn. It has been a great disappointment to all that the Rev. E. Hawker has been compelled to seek change to England on account of the state of his health.



## MADRAS.

THE town of Madras is situated on the western shore of the Bay of Bengal, in latitude 13° N. Its chief settlement is Black Town, a mile square, which contains all the warehouses for trade, the pier, and the railway station. It also contains the principal Mission-schools. But other settlements, scattered over a wide surface, are considered parts of Madras. In one of these, Vepery, and its neighbour, Pursewaukum, the Mission has for a long series of years had its excellent girls' school and native church. The population is 405,848. Tamil is spoken by 58 per cent. of the population; Telugu by 23 per cent., and Hindustani by a large portion of the remainder. The Mission dates from 1805.

*Missionaries :*

REV. M. PHILLIPS.	MISS BROWN.
REV. W. JOSS.	MISS BARCLAY.
REV. R. J. WARD.	MISS HARBAND, B.A.
REV. E. W. WATSON, B.A.	

*Native Ordained Pastor :* REV. C. PARTHASARDY.

*Native Ordained Evangelists :*

REV. A. DAVID.	REV. JOSEPH JOHN.
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*Statistics.*

<b>English Missionaries :—</b>		Church Members .....	227
Male .....	4	Other Native Adherents .....	250
Female .....	3	Schools .....	13
<b>Native Agents :—</b>		Scholars—Boys and Girls .....	854
Ordained .....	3	School Fees .....	*
Preachers .....	5	Local Contributions.....	*

\* No return under this head.

The two senior male members of the Mission, Mr. Phillips and Mr. Joss, have been absent on furlough during the greater part of the year. Miss Hodges was married to the Rev. E. W. Watson in the autumn, and her place was taken by Miss Harband, B.A., a worker from New Zealand. The burden of Mr. Phillips's work has rested so far as was possible on the shoulders of Mr. Ward, while Mr. Watson has taken the place of Mr. Joss. Mr. Ward writes of his varied duties as follows :—

“My work in Madras may be divided into three departments, 1. The pastorate of Davidson Street Church; 2. The ministry to English-speaking Hindus; 3. The superintendence of the Vernacular Evangelistic work in Madras, Tripassore, and Pulicat, in the temporary absence of Mr. Phillips.

“1. With regard to the first, I have to report with thankfulness that I have found myself in the midst of a small but hearty and sympathetic church and congregation, to whom I believe I have been helpful by the good help of Him who has used me. The church has not been unmindful of the missionary associations which gather around it. One manifestation of the missionary spirit has been the New Year's offering of the young people for the missionary ships amounting to 170 Rs., or £10, which will entitle us to the chromo-lithograph of the new *John Williams*, to hang in our Sunday-school, and remind us as we

The staff.

Davidson  
Street  
Church.

look on it that the Mission-field is larger even than India. I may add that the congregation at Davidson Street consists of Europeans and Eurasians, with a few natives, some Christians and some non-Christians.

English-speaking  
Hindus.

"2. In my attempts to fulfil the missionary commission entrusted to me outside the limits of the Davidson Street pastorate, I have been greatly aided by the Madras Y.M.C.A., which has a membership of 400, chiefly Hindus, and, of course, all English speaking. The members are professing Christians, the associate members are not so. For some months I had charge of a Bible-class held among these young men. Latterly I have been appointed to the leadership of a preaching band, consisting mostly of students of the Christian College, who deliver addresses in Tamil in the open street on two evenings of the week—two speakers at least being engaged each evening. It is refreshing and inspiring to be associated with these earnest and devoted young men whose hearts God has touched, and who are filled and fired with true missionary enthusiasm. The 'Lectures to Educated Hindus,' of which I am secretary, are continued during the college terms. The attendance has somewhat suffered through lack of a suitable place; but it has varied from fifty to 200. Many of these are men who would not attend, or, at any rate, are not in the habit of attending, places of worship, and it should be stated that some of the 'lectures' that they hear are Gospel addresses in which the way of salvation is very clearly pointed out, and very urgently enforced on the hearers. I am convinced that among these 'Educated Hindus' there are many who are almost persuaded to be Christians. Some of them say plainly that they are Christians in heart, though they lack the courage to openly confess Christ.

Vernacular  
evangelistic  
work.

"3. Then comes my superintendence of the Vernacular evangelistic work in which, of course, I am at a great disadvantage through my ignorance of the vernacular. But the evangelists all understand and speak English, and that affords me the double opportunity of helping them, and speaking through them. The preaching services both in the open air, morning and evening, and in the Mission-room in one of the busiest bazaars, are always well attended, and the addresses for the most part attentively listened to. There have been several inquiries as the result of these services. We hold a monthly prayer-meeting of all the members of our Mission including the lady missionaries and other helpers, and this both strengthens the bond of union and good fellowship, and enables us to lay hold unitedly on God in prayer for the power from on high.

"I have made several visits to Tripassore and Pulicat and the adjacent villages, in company with the Mission agents. At

Panambokum I have had the privilege of baptizing thirty-five persons, in addition to those (between sixty and seventy) whom Mr. Phillips baptized last year. These are all Pariahs, very ignorant for the most part, and baptism is not in the case of all of them to be taken as a proof of real conversion and saving faith; but it does mean in the case of all of them that they have broken with heathenism and have put themselves under Christian instruction, with the desire of knowing about Christ and becoming His followers."

Mr. Watson's experience during this, his first, year of missionary service has not been of an encouraging or stimulating character. The High School has for some years past been struggling against great odds. It is situated in a part of Madras in which there are a number of other strong schools, some under Christian management and some now Christian. The competition with these schools has been rendered more difficult by the lack of funds to provide free scholarships for needy but deserving pupils. Mr. Watson was compelled at the very commencement of his work to cut down expenses by reducing the teaching staff and by reducing salaries. He succeeded by this means, with the aid of the Government grant, in making the school pay its way. Before the close of the year, however, the Directors, after very careful consideration, came to the conclusion that the time had arrived when it was no longer necessary to maintain a high school in connection with the Mission in Madras. The school will therefore be closed very shortly.

Miss Gordon's report of her work in Blacktown derives a special and melancholy interest from the fact that since writing it she has since been called away from the earthly service. The work in which she was engaged was comparatively limited in extent, but it was done with her whole heart, and done well. The two schools which were under her care contained at the end of the year 212 scholars, and were in a very satisfactory condition. Miss Gordon writes:—

"My chief aim is that the children should get a thorough knowledge of the truths contained in the Word of God before leaving school. Indeed, I say it with all thankfulness and gratitude, that more than one lady connected with other Missions in this city have told me that their best pupils in the zenanas and homes where they visit have invariably been former pupils of my own, having been so thoroughly grounded with the truths of Scripture and the Christian religion whilst in schools. I feel this to be a great encouragement."

In addition to the care of these schools, Miss Gordon had the superintendence of three Bible-women, who visited regularly 160 houses. She says:—

High School  
to be closed.

The late  
Miss  
Gordon's  
work.

"My three Bible-women have worked well throughout the year, and I have frequently accompanied each to their various spheres of usefulness. All three spend the afternoons in visiting, and we have very good audiences. We explain all the hymns we sing and the Scripture portions, and are very much encouraged in observing the growing interest and attention they show, frequently asking us questions, and making their own remarks on anything which particularly strikes them.

"I am still engaged frequently at the beach road after the day's work is over, giving away tracts and religious papers in different languages to anyone passing by, and converse with all who are willing for it. I have no difficulty in giving them away, for I am surprised at the eagerness with which they are received."

A prosper-  
ing work.

Miss Brown has been able to continue throughout the year the important work which she so ably carries on in Chulai and Pursewaukum, having deferred her furlough for a year, in order that her new colleague, Miss Harband, may become familiarised with the responsibilities of the post, and may gain some knowledge of the language. The following extracts from Miss Brown's report furnish evidence that the work is being prospered far beyond what can be shown by statistics:—

"There is very little to report regarding the Hindu Girls' Schools of Chulai and Pursewaukum this year, as they have held on the even tenor of their way without anything worthy of notice occurring. There have been indications not only in past years, but in this year also, that the sowing of the good seed of the kingdom in the hearts of these heathen girls has not been work in vain, but is even now producing fruit.

"The schools were examined in secular subjects by the Government inspectors in the course of the year, and the reports were on the whole satisfactory. The highest number reached by Chulai school during the year was 198, and by Pursewaukum 126.

"A mixed school was commenced just at the end of the year in a Telugu village in the outskirts. This school is just in its infancy, so very little can be said about it at present, except that it supplies a great want in the village.

"The two Sunday-schools, one in Chulai and the other in Pursewaukum, have met regularly every Sunday morning (except during the holidays), the one superintended by myself and the other by Miss Reardon, my Eurasian assistant.

"No extension in zenana work has been made during the last year, simply because the work I have now to look after is enough to take all my strength and to occupy all my time. The six zenana teachers have all worked faithfully and earnestly. You will ask me if we have been successful. My answer is,

‘Yes, in a measure, but far from the full extent of our desires ; yet we can say that in many Hindu homes the name of Christ is a name loved and revered, and some would willingly be out and out for Him if they dared.’

“Five Bible-women have been at work during the year, two in Chulai two in Pursewaukum, and one in a Telugu village.

“The meeting for Hindu women on Sunday afternoons in the upper hall of Chulai School is still continued. The women come out well, and are really interested in what they hear. One of them asked for a Bible the other day to read at home, and as she is one of the few who can read, I gladly gave her one.”

The Girls’ Boarding School, under the vigorous and able management of Miss Barclay, has steadily grown year by year. When she took charge of it in March, 1891, there were forty-nine pupils ; the number is now increased to ninety-eight. It at present stands second in the presidency and one of the largest in connection with the Society’s work in South India. One of the greatest difficulties in connection with such schools a few years ago was to obtain a sufficient number of competent teachers, especially women. This difficulty seems now to have passed away, at least in Madras. Miss Barclay has had, from various causes, several changes in the staff during the past year, and in every case she has been able speedily to obtain the services of a trained Christian teacher. Six of the scholars have made public profession of their faith in Christ, and Christian influence pervades the school.

## VIZAGAPATAM.

VIZAGAPATAM is situated on the sea-coast midway between Calcutta and Madras. It is a large town of 30,291 inhabitants, in a taluk of the same name, with a population of 85,437. Three other taluks of the Vizagapatam district are also included in the area of itineration, and contain a population of 439,443. The language is Telugu. Mission commenced in 1806.

### *Missionaries :*

REV. MORRIS THOMAS.		MISS I. C. DAWSON.
REV. JOHN KNOX.		MISS E. M. GOOKEY.

*Native Ordained Missionary :* REV. P. JAGANNADHAM.

### *Statistics.*

English Missionaries :—		Church Members .....	82
Male .....	2	Other Native Adherents .....	206
Female .....	2	Schools .....	5
Native Agents :—		Scholars—Boys and Girls .....	619
Ordained .....	1	School Fees .....	£635 17 1
Preachers .....	8	Local Contributions.....	*

\* No return under this head.

The isolation of this important district from the rest of India, and from the rest of the Society’s Telugu Mission-field, has at

No longer isolated.

last come to an end. The East Coast Railway was opened for traffic in September last, and the results are apparent in various ways. The facilities for travel in the district have greatly increased, the influx of inhabitants to the town of Vizagapatam has already been considerable\* and the cost of living has also materially increased.

Healthy  
state of  
Mission.

The work of the Mission is in a healthy state in every department. The two churches in the town, English and Telugu, and the church at Chittivalsa, have all shown signs of healthy life, and the little community at Vizianagram, who were members of the Society's former Mission in that town, and whom the Canadian Baptist Mission will not receive without re-baptism, have been periodically ministered to throughout the year.

An  
interesting  
experiment.

The High School still maintains its reputation, and has increased its numbers, notwithstanding the competition of two non-Christian High Schools, and a number of elementary schools. A very interesting experiment has been made this year in female education, by permitting girls who have passed through all the standards in the Kottapetta school to join the High School. It was feared that the proposal might be resented by Hindu feeling, but no trouble has arisen. There are now eight Christian girls studying in the school. They do not sit among the boys, and are carefully guarded from any rudeness. The experiment is significant in many ways. The school is maintaining its Christian influence in a very encouraging way. Mr. Thomas says:—

A severe  
restriction.

"It has been successful in bringing three boys from the darkness of heathenism to the light that is in Christ Jesus. We were not allowed to baptize them because they were under the age of eighteen years. They were considered to be minors. If there is anyone to object at the time, the law of the land strictly forbids us to baptize them. When clamouring for results from our high schools our friends in England forget, or they do not know that we are labouring under this severe restriction which is a great hindrance to us. As soon as it became known to the friends and parents of these young men that they were bent on following Christ they were removed from the

A new town. \* "Within a mile and a half of the Mission-house a small town has already risen, surrounding the railway workshops, on what a few years ago was waste land. The inhabitants are railway operatives, Europeans, Eurasians, and natives from other parts of India. No provision has been made for their spiritual welfare. When looking at these people, especially the Europeans and Eurasians, rambling about as sheep without a shepherd, we feel uneasy and sad at heart. We feel so, chiefly because the amount of other work prevents us from attempting to do much for them. Our great need is another missionary—one set apart specially for English work among the English-speaking natives, and European and Eurasian population of the place."—*Rev. Morris Thomas.*

school. One of them was allowed to return this year. But we hope that their removal from our influence will not make them forget Christ, and that when the time comes they will confess Him openly in connection with some other Mission."

Mr. Knox also indirectly witnesses to the value of the High School as a Christian agency in telling of the baptism of a well-to-do young man of the goldsmith caste. "A spectacle for the heathen."

"This young man of whom I speak is one of a family of four brothers, all of whom have been in their turn pupils in our High School. Their ages roughly speaking may be about thirty, twenty-five, twenty-two, and nearly eighteen years respectively. They are very well-to-do, and have been for many years thinking of becoming Christians. The three eldest, but especially the second and third, have been diligent Bible students since leaving school. The youngest was until quite recently a pupil in the High School, but on the baptism of his brother (the second one), he was removed and I don't know if he has returned. When I baptized the second brother this youth implored me to baptize him too, but I dare not have done so, as he is still a minor, and the eldest brother forbid it; indeed he has completely changed front, and has become, for the time only I trust, a bitter enemy to the truth. I had hoped I should be able to baptize them all together, but I expect pressure was brought to bear on him as the head of the family, when it was seen that decided steps were to be taken by the younger men towards Christianity, in the hope that he might prevent it. When I visited them in the village, I noticed that the eldest did not seem so much affected by the truth as the others, and on one occasion asked me why it was necessary to break caste, and be baptized; he always seemed to be more concerned about worldly interests than the salvation of his soul, but I hoped that his heart might be changed, and his thoughts turned into a different channel, by my frequent visits, and by intercourse with his brothers and the catechists, under the blessing of the Holy Spirit, but we are disappointed for the present. Another thing which has given me great sorrow in this matter, and which may have had a prejudicial influence on his mind has been the interference of the Canadian Strict Baptists. Now although these men owe to the London Mission all the knowledge they possess of the truth, and freely acknowledge it, still no sooner does the Canadian Baptist Missionary at Binilipatam hear of these men, than out he goes, and lives in the village for days together, visiting them and preaching immersion, as the only baptism taught in the New Testament. Miss Grey, a Zenana worker, after several visits, actually made the third brother promise that when he was baptized, he would be baptized only by them—now he is the best of them all and the



most intelligent. The result of all this has been to unsettle their minds as to which form of baptism is right, and show them how Christians are divided. The third brother was baptized by the Baptists at Bimli, the same day as his brother was baptized by me at Chittivalsa. They did their best to get him too, but he remained true to us. The youngest one too has decided to come to us when he is of age. These two baptized brothers, though Christians, must go to separate churches, and the Baptist of course will not be allowed to commune with the other. I believe they hope to get him over to their side also in time. What a spectacle for the heathen."

Girls  
schools.

The girls' schools at Chinglerowpetta and Dondaparti, superintended by Mrs. Thomas, that in Kottapetta—of which Mrs. Jagannadham has for so many years been the faithful head—and a new one at Waltair, started during the year by Mrs. Knox, are all exerting a quiet influence for good. Unfortunately the parents of the children who attend are so poor that, as a rule, they cannot do without the help of their daughters after they are eight or nine years old; the consequence is that they are taken away from school while they are still at a very elementary stage.

Bible-  
women.

Three Bible-women have been at work during parts of the year, and the work has gone forward steadily, though without any open results in baptism. One of the most hopeful signs has been the beginning of hostility on the part of the heads of houses. There appear to be many women who are secretly finding blessing in the Gospel of Christ, but who are prevented from confessing Him openly by the inevitable consequences. One of the most serious questions which is raised in visiting among the women, is what is to be done for the shelter and the support of any who may venture to brave the consequences of being turned out of their homes for Christ's sake.

Work in the district has been vigorously prosecuted, and has been blessed with encouraging success. Mr. Knox has the direction of the evangelistic work in the town of Vizagapatam, and finds much encouragement in it.

Preaching  
in the mar-  
ket place.

"Our Friday evening preaching in the market-place still forms a special feature in our street preaching. We rarely miss a week. It is the Vizagapatam market-day, and crowds from all parts of the district assemble to buy and sell. Taking our stand on the edge of the crowd we sing a lyric, and soon have an eager listening throng round us, when we have a fine opportunity of preaching Christ to them, and distributing handbills, pamphlets, and portions of Scripture. These are carried into remote villages, and who knows the result. We rarely meet with opposition, and often have deeply interesting conversations with one and another."

In speaking about the northern part of the district, he says : <sup>Conflict and encourage-ment.</sup> "Everywhere we met with large crowds and a quiet hearing. There are movements in various parts of the district towards Christianity." Mr. Thomas, upon whom the evangelistic work in the district mainly devolves, writes more at length, and tells of conflict and encouragement, of blessed fruit and of severe trial. He says:—

"This division of our work was carried on as usual. The catechists have preached the Gospel regularly in and around their respective stations. We find the work in the villages is growing to be more interesting and promising year by year. Everywhere we were met by good audiences, and that in villages where the Gospel had been preached often before. The method of opposition by ridicule experienced in former years has almost entirely been abandoned. Here and there, near large temples, where there exists a strong Brahmanical element of the uneducated village Brahman type, it is still occasionally and foolishly attempted. We encourage enquiry, and we rejoice when we find the people roused to a fair and reasonable discussion. We would prefer even fierce opposition to a quiet indifference, and a lifeless assent to what is preached.

"The lower classes have their difficulties and objections to accepting Christ as their Saviour, and when they do object it is often more difficult to convince them of the groundlessness of their objections than the more enlightened people.

"But to counteract these discouragements there are many clear indications that the Word of God is being accepted and believed in, and that our labour is not all in vain. There are many earnest seekers after truth, and many secret followers of Jesus. In His own good time God will make them known to the world.

"*Baptisms.*—The year under review has been one of great joy <sup>Baptisms.</sup> to us. The Lord, by the power of the Holy Spirit, has been among us doing a great work. In the early part of the year we had the great joy and pleasure of receiving into the fold of Christ by baptism on the same evening fifteen persons in Jamadevipeta village. And since, during the year five more were added to the church in the same way, including two children, making in all twenty baptisms in the same village. In December we organized them into a church without formalities, nor creed. Eleven of the newly baptized sat with us to remember our Lord's dying love. As there was not a convenient room in which the service could be held my little tent became the tabernacle for the time. There we were nearly fifty miles away from any Christian community, holding our service between eight and ten o'clock at night, surrounded by jungle and thick darkness in the natural and moral sense of the word.

First Chris-  
tian burial.

"But before that enjoyable evening, one of the little band of Christians was taken to swell the number of the church triumphant in heaven. The one taken was the young wife of Rama Naidu, a zealous and energetic leader among them. She died at childbirth, after intense suffering for the want of medical aid. The young mother and her child were taken together to the home above. The unexpected death of his young wife and child was the second but the severest trial of the Christian Spirit and faith of this young man. A few weeks after their baptism, her heathen father took the young wife away from her happy home and kind husband, and though the distance from one house to the other was only the width of an ordinary street she was strictly forbidden to have anything to do with her husband. She was not even to speak to him. Her father also threatened to give her away in marriage to another heathen man. He kept her away from her husband till he was compelled to let her return home. After a few months of happy life in her own home she died. At this time of sorrow and pain the evil one, through his emissaries, made another desperate attack on Rama Naidu. The disposal of the dead remains was the ground of attack. Burning the bodies is the way of disposing of the dead among most classes of Hindus; and it is a most unseemly and revolting sight as carried out in Indian villages. The father refused to take the last look at the face of his Christian daughter, but he, helped by relatives, strove hard to have her dead remains burnt with the customary heathen rites. But her husband since knowing the love of Jesus, had learnt to honour and love his wife, and he loved her to the last. He firmly refused to allow anything which savoured of heathenism to be observed, and insisted on having the bodies treated with respect and honour. He had a grave dug in his farmyard, and, without the help of a native preacher, or missionary, he, assisted by a few heathen and the native Christians there, gave her a Christian burial. Hundreds of people from the surrounding villages came to witness the first Christian burial ever performed in that part of the country. In the hour of sorrow and pain, having the strength of Christ perfected in him, Rama Naidu was too strong for the enemy."

Student  
class.

As the work increases the need for a larger staff of native helpers becomes more urgent. It is satisfactory to learn that the student class which was established in 1892 has been continued. Two of the best and most advanced of the students have been sent to Bangalore for further training. Three are pursuing their studies in Vizagapatam, and several Christian youths are desirous of being trained for service.

## TRAVANCORE.

TRAVANCORE is that province in South India which contains and terminates in Cape Comorin. It is governed by a native prince, the Maharajah of Travancore, but is tributary to the British Government, has a population of 2,401,158, and covers an area of 6,730 square miles. Mission begun in 1805.

## NAGERCOIL.

The district of NAGERCOIL takes its name from the village of Nagercoil, which is the principal station of South-East Travancore. Its area is about 170 square miles, with a population of about 132,000. This is now a large Christian village, and is about a mile from three populous heathen towns. Mission commenced in 1809.

### Missionaries :

REV. JAMES DUTHIE.  
REV. A. L. ALLAN.

MR. J. E. DENNISON.  
MISS KATE DERRY.

### Native Pastors :

REV. J. JOSHUA.  
REV. V. SOLOMON.  
REV. J. NATHANIEL.

REV. J. MOSES.  
REV. S. PARABARATADIMEI.

*Assistant Missionary :* REV. C. SATTIANATHAN.

### Statistics.

English Missionaries :—			Church Members .....	1,625
Male .....	3		Other Native Adherents .....	10,681
Female .....	1		Schools .....	105
Native Agents :—			Scholars—Boys and Girls .....	4,621
Ordained .....	6		School Fees .....	*
Preachers .....	61		Local Contributions.....	£572 14 11

\* No return under this head.

The past year has been a time of severe trial to the people of the Nagercoil district. "The earlier rain almost entirely failed, and crops, except in the favoured parts under special irrigation, were *nil*. Many trees died, and many more were so sorely blighted as to be unfit to yield even for a second season. Our people have suffered sorely, for they have not had a good season for several years." Almost at the close of the year cholera of a malignant type made its appearance in the district, and large numbers were swept away by it. Notwithstanding these troubles, there has been great cause for encouragement in every branch of the work.

In the Christian town of Nagercoil, the Home Church is entirely independent of the Society, and makes no report of its work. So far as the Mission is concerned, the town is the centre of educational work and the work among women. The Catechists' Class, the Christian College of Boys, the Seminary and Boarding School, two vernacular boys' schools, the Christian Girls' School, the Nagercoil Christian Girls' School, the Nagercoil Caste Girls' School, the Caste Girls' School at Kottar, five other Hindu girls' schools, the band of Bible-women

Another bad season.

Long list of agencies.

and zenana workers, and Mission press make a long list of agencies which depend, not only for initiation, but also for supervision, control, and spiritual forcefulness upon the ability and the consecration of the European missionary.

Catechist's  
Class.

The Catechists' Class has received a large amount of personal attention from Mr. Duthie. "The work has gone on without interruption, except at the close of the year, during the epidemic of cholera. The students numbered thirteen, two being voluntary and eleven sent in by the missionaries of the various districts of our Mission, all of whom had been in work as catechists previous to joining the class. The object of the class was to give special instruction to as many as possible of our native helpers, so as to fit them for increased usefulness as preachers of the Gospel in our Travancore Mission."

Christian  
College.

The Christian College is really the further development of the educational provision of the school, which has hitherto been known as the Nagercoil Seminary. A college class was commenced in February, consisting of nine Christian and six Hindu students. Four of the latter very soon gave up study, but the others have persevered, and have worked well. The High School department has had 257 pupils on the roll, of whom 109 were boarders. Mr. Dennison, accustomed to the thorough provision made in English schools for school furniture and apparatus, has been painfully struck with the deficiencies of the seminary in these respects. He reports, however, that notwithstanding these defects real progress has been made during the year. The results of competition in the Junior Peter Cator Scriptural Examination was eminently satisfactory. Three hundred candidates appeared from the high schools throughout South India; of these 121 passed. Twelve went in for the examination from the seminary; of these eleven passed, six of them being among the first sixteen names on the list. The school secured the first, the fifth, and the sixth prizes. The Boarding-house Department also gives satisfaction. Mr. Duthie says:—

Boarding  
School.

"Every now and then occasions will arise, where there are so many, 109, boarding in the same establishment, that cause disappointment. But not many serious cases of discipline have had to be dealt with. Not a few of our Mission boarders are, I believe, thoughtful lads, and some, I do not doubt, are true Christians. Much has been done during the year for their spiritual good. The usual meetings in the dormitory on the Saturday and Sunday evenings, when I have had special opportunity of addressing the boys, have been kept up. On the Sunday mornings I have held a Bible-class open to all who had a desire to come to it. Those have been much prized opportunities, and lasting impressions have, I hope, been made. Mr.

Dennison, too, has held special meetings for both teachers and students at various times, and has preached in English in the church once a month. Nor have we been neglectful, as far as it lay in our power, of evangelistic work in the surrounding towns and villages, when both teachers and boys have gone out with us to help in this work. Some of our senior lads have greatly cheered us by becoming voluntary teachers in Hindu schools on the Sunday afternoons, and have laboured much, and very patiently, to teach many poor neglected heathen children the way of salvation. Hardly anything has given us greater encouragement during the year than the quiet, earnest, self-denying spirit which has led some of our boys to begin, and perseveringly carry on, so good a work."

Mrs. Duthie and Miss Derry have a large share in the educational work for girls, and they report that this work has been carried on with success. There are 158 Christian girls and 400 heathen girls in their schools. One of the most satisfactory features of their work is that the Christian people were beginning to show a greater interest in the education of their daughters. The Hindus, especially of the higher castes, seem to be alive to the desirability of having the girls trained, and it is certainly to the advantage of the Mission to secure the opportunity of training as many as possible. "I always find," says Mrs. Duthie, "our work among the women progresses most in the neighbourhood of our schools." In the Christian Girls' Boarding School, which is under the special care of Mrs. Allan, there have been sixty-five pupils, of whom fifteen come from the Pareychaley district when it became necessary for Mrs. Knowles to leave for England. This school is of very great value to the Christians in the villages, because it enables them to get for their daughters an education better than the village schools afford, and also because it removes the girls from the demoralizing influences to which they are exposed among heathen neighbours. "The progress made during the past year, especially in English, has been good; the teachers have taken pains with their pupils, and the girls themselves have been anxious to improve." All the children are members of the Scripture Union.

The wonderful band of Christian women whose work Mrs. Duthie has so successfully directed for many years, seems still to be growing in numbers, and the work in which they are engaged is developing in a most interesting way. There are now thirty-five Christian women engaged under Mrs. Duthie and Miss Derry in school and zenana work; twenty-four of these are Bible-women. No fewer than 855 heathen and Mohammedan women have been under instruction during the year past. The work is confined to the group of towns and villages included within the municipal limits of Nagercoil. As there are fully 13,000

Girls' school.

Wonderful band of Christian women.

women of various castes within these limits, the number as yet reached seems small, being one in fifteen. Yet comparison of the numbers year by year is most encouraging. The difficulty now is not so much getting admission to the houses as getting suitably trained women for the work. Mrs. Duthie is feeling the difficulty. She says, "Higher training is necessary for our Christian teachers if they are to retain their hold upon these Hindu women, many of whom are beginning to see the importance of education, and are anxious to obtain it." The reports given by the workers are full of interest, and afford abundant evidence that though it may be practically impossible for many of these women openly to confess Christ, there are a larger and growing number whose hearts the Lord has touched, and who are sincere believers.

Many  
anxious to  
learn.

"When going along their streets to our work in other places, we often thought, Will not some of these women be anxious to learn? We always prayed that God would look upon these poor Mohammedans, and open some way for their enlightenment. After six months our prayers were answered. One day, when passing a house, to our surprise, one of us was called by a Mohammedan, and asked to teach his wife. Gradually the women were induced to learn, and now more than a hundred women are under instruction. Some can read the Bible, and others learn portions from it, and sing our Christian lyrics. We have many difficulties; several are much opposed to our religion, and are annoyed if we speak to them of the Saviour. They even tear the tracks we give them, and throw them in our faces. Notwithstanding all this, many are anxious to learn, and not a few listen attentively to our words. We see also a great change among the men; many show a desire to have their women educated, and receive hand-bills from us, and meet in houses to discuss the truths contained in them. These men encourage the women to learn, and we could visit many more houses if we had time to do so."

Cheering  
facts.

Mr. Allan has been greatly cheered by the results of the year's work in the district. The number of the churches has been increased from fifty-six to sixty, thirteen additional village schools have been opened, and the number of adherents and of church members has increased. Better than this "there has been a decided advance in true piety, as evinced by a better attendance at divine services on Sunday, and at prayer-meetings and Bible-classes during the week, by a more sacred observance of the Sabbath, and an increase in the practice of family and private prayer, as also by a growing willingness to deny themselves for Christ's sake, and to help on His cause."

Native  
pastors.

The work in the four pastorates has been carried on faithfully during the year, and the reports of the pastors are hopeful and



encouraging. There is nothing, however, in them, or in the reports of the catechists who have charge of the other congregations, which is of an exceptional or striking character. "Active endeavours on the part of many of our people, both men and women, and children too, to make Christ known to their neighbours are reported by many of our agents." The grace of patient endurance of opposition and persecution for Christ's sake, and the courage to witness resolutely for Him, is also manifest. "Few can estimate the nature and amount of the hardship which the confession of Christ brings upon some of our converts from the petty persecution of neighbours, and the alienation and threats of friends and relatives." The steadfastness of some of these poor, but very meagrely instructed people amid persecution, and during times of sickness and very sore trial, is often very remarkable, and most cheering and encouraging."

Although the Christian community is steadily increasing and now numbers 9,144, it is still but a fraction of the population of this densely crowded district. A portion of the time of each agent is therefore devoted each week to preaching and visitation in the heathen villages around his own abode. They are receiving valuable voluntary help from the Christian congregations, and "as the result of this work, 363 people have been added to our list of professed Christians, after renouncing their demon and idol worship, and for some months attending regularly Divine service." In addition to these there are a large number who are most sympathetic and interested, but seem to lack the moral courage to come out. "There is much demand for schools in the villages all round. It is by means of our village schools more almost than anything else, that we can get the poorer classes of the people to yield themselves to Christian instruction. There is almost no limit to the need for these primary schools. It is pitiful to hear the people entreating us, saying, '*Come and open our eyes,*' and not to be able, from lack of funds, to accede to their request."

TITTUVILEI.—No report of this station has been received.

## NEYOOR.

The NEYOOR district lies on the west of the Nagercoil district, extending from the sea-coast on the south to the mountain range on the north, with an area of about 200 square miles and a population of 126,000. The village of Neyoor, besides the native church and school-houses, contains a Mission hospital, and is the headquarters of the Medical Mission. Mission commenced 1828.

### Missionaries :

REV. I. H. HACKER.	MR. J. D. CHATTERTON.
MR. ARTHUR FELLOWS, M.B.,	MRS. BAYLIS THOMSON.
C.M.	MISS MACDONNELL.

### Native Pastors :

REV. S. ZECHARIAH.	REV. B. MANASSEH.
REV. A. ARUMEINAYAGAM.	REV. V. YOVAN.
REV. P. YACOB.	

### Statistics.

English Missionaries :—		Church Members .....	1,310
Male .....	3	Other Native Adherents.....	10,580
Female .....	2	Schools .....	75
Native Agents :—		Scholars—Boys and Girls .....	4,465
Ordained .....	5	School Fees .....	*
Preachers .....	83	Local Contributions .....	£100 4 2

\* No return under this head.

The Neyoor district, like that of Nagercoil, contains a large number of professing Christians, and the number is increasing year by year.

Nominal  
Christians.

“Many of these are only nominal Christians among whom the knowledge of Christ has to be given as much as among non-Christians, because many come over feeling that demon worship failed to bring them what they wanted and they hoped in a vague sort of way that this new religion, as they consider it, might be better for them. Others seeing the advantages that have been gained by those who have really learnt the blessings of Christianity, have been moved to accept the privileges which Christ's truth brings, but have failed to realise their responsibilities. This failing, however, more or less characterises almost all our people, and there is needed much teaching, much prayer and patience to train, guide and help them to grow in grace and in the knowledge of our Saviour.”

The work of instructing such ignorant and superstitious people is one which requires much constant and faithful labour, but it is work which makes very little show in a report. The sixty congregations have been ministered to throughout the year with constancy and earnestness, and there are signs of progress.

Longings  
for good.

“We have many experiences to prove that the Kingdom of Christ is established in many loyal hearts. We see weakness which drives us to prayer, failings that make us feel that Christ

alone can conquer, but we also see longings for good passing into action, and love for Jesus inspiring men and women to live true lives in the face of much opposition, and surrounded by everything that would drive all nobleness away." \*

The hope of a more robust and intelligent Christianity rests in the effort to reach the young, and the cry for more schools is very urgent. There are now three Anglo-vernacular schools, of which that at the head station has 102 scholars, and is proving a powerful means of Christian influence as well as a means of valuable educational help to the sons of Christian parents. Vernacular schools in the villages have 4,220 scholars. The young who are growing up under these influences are already proving the value of the intellectual and spiritual stimulus which they have received. Young Men's and Young Women's Christian Associations are being formed in the churches. Sunday-school work under voluntary teachers, and for purely religious instruction, is spreading, and some of the Christian young men have entered upon a new form of this work by obtaining permission from those who are carrying on heathen schools to teach the Scriptures to their scholars on Sundays.

Urgent cry  
for schools.

While the Christian community are being slowly trained to a clearer realization of the meaning of Christian life, active effort is being devoted in many ways to the evangelization of the great multitude of heathen who are to be found on every hand. Mr. Hacker says:—

Active  
efforts to  
reach the  
heathen.

"Mr. Unmyudian, evangelist, has devoted the whole of his time to this work. I myself had a tour in the northern part of

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\* "This year the pastor has had to endure great persecution, not only from his relations, but also from his old Sudra masters. First of all they took a false complaint against him in the court, but the debt bond was proved to be false, so that the decision went in his favour.

A  
persecuted  
pastor.

"At another time they plucked away mango fruits on a Sunday from a tree in which he has a share and sent for him to have his portion. The man preferred rather to lose his fruit than break the Sabbath. Then he was deprived of his employment because he was a Christian. He was wont to watch the fields, lying before his house for his masters, for which labour he would get a certain quantity of paddy at the harvest. He was deprived of this labour by his Sudra enemies, who promised him kind treatment if he would renounce Christianity. During the illness of his wife, he was greatly troubled by his relatives, who said the illness was caused by a demon, and they tried to compel him to offer demon sacrifices, but the man stood firm. God graciously restored his wife to health. He has suffered many losses for Christ, but he is strong and firm in his profession. He tries all in his power to know more about Christ. May God keep him steadfast in his faith to the end.

"It is no light thing for a man to stand single handed before his village, and by his conduct oppose all the superstitions of heathenism and demon worship which surround him, with all the force of public opinion."—*Neyoor Report.*

my district, where, by means of magic-lantern lectures, selling Scriptures and giving away tracts, the Gospel message was given to thousands of people. I think I may safely say that, during the year the whole area of my district, two hundred square miles, has been covered, and there is hardly a village where the sound of the Gospel has not penetrated."

Woman's  
work.

Woman's work has been a very conspicuous and a very successful feature of the Neyoor Mission for many years.

"There is a very wide and varied field for services opened up amongst the women of this district. Perhaps one of the most remarkable signs of progress during the past ten years has been the opening of doors of the homes of non-Christian women. Mrs. Thomson, with her goodly band of Bible-women and zenana teachers, occupies a very large sphere of usefulness, and this work is a late development of what has always been carried on more or less amongst the Christian community. While Mrs. Thomson's work is mainly amongst non-Christian people, Mrs. Hacker's duties have been amongst her Christian embroidery workers; her Bible-women in the northern part of the district, the girls in the boarding-school at the head station, and several village girls' schools. Miss MacDonnell, of the Medical Mission, finds congenial and abundant scope for all her energies amongst suffering women, both Christian and non-Christian."

Y.W.C.A.

Mrs. Hacker, in recording the fact that the elder girls in the Christian Boarding School, of which she has charge, have joined the Young Women's Christian Association, goes on to tell of—

"The establishment of a girls' branch of the Y.W.C.A. commenced by one of the teachers herself, and carried on regularly by her and her young helpers without any European assistant. They hold their own prayer meetings, and I have already seen the good influence of this movement. It is the first instance of a Christian girl initiating work on her own account, and I trust she will be encouraged and blessed in all her efforts to help others."

In order to meet the growing needs of the district, six schools, specially for girls, are now being carried on in different villages, and a very strong staff of Bible-women and zenana workers is now employed. Of these, seven are working in the northern part of the district, under the direction of Mrs. Hacker, while Mrs. Baylis Thomson directs the labours of no fewer than twenty-five. Mrs. Thomson is now visiting, by means of these workers, ninety-one villages, in which upwards of 2,000 houses are being visited; 905 pupils are under regular instruction, of whom 341 are already able to read well. The reports furnished by the Bible-women afford repeated illustrations of the bigotry, the superstition, and the deplorable ignorance of the people with whom they come into contact. Yet the story of their labours

produces a deep conviction that the influence of the Gospel is quietly but effectually penetrating the hearts and homes of multitudes, and that very many find the light of salvation in Christ, whose names are not known among those who avowedly belong to his Church.

The work of the Medical Mission, though centred at Neyoor, branches out into all parts of Travancore. In addition to the central hospital and the special hospital for lepers, there are now thirteen dispensaries, every Mission district having some share in the benefit. These are all attended to by medical evangelists trained by Dr. Lowe and Dr. Fry. Twenty men, who have received a thorough course of training, are engaged in this ministry of healing under the direction of Dr. Fells and another. Mr. Vethamanikam has bravely overcome the dislike of the Travancoreans to leave home, and has gone to the Telugu Mission as an assistant to Dr. Campbell. An evangelist, three catechists, two Bible-women, and two nurses, are also associated with the medical work, and Miss MacDonnell is proposing, as soon as funds can be procured for the purpose, to train a number of native women as nurses and midwives; 2,393 patients have been attended at their own homes, 931 have been received into the hospital or branch dispensaries as in-patients, and no fewer than 29,901 have been ministered to as out-patients.

A wide-spread medical work.

Dr. Fells reached Neyoor at the end of January, 1893, so that he still finds himself very much hampered by ignorance of the language. But pain and disease make themselves known by common signs apart from any form of speech. The medical missionary therefore finds his services in request from the very first, and in such a Mission as this is a heavy burden to bear from the date of his entrance upon work.

The language of pain.

Apart from the medical value of the work, the influence of the Medical Mission is here, as elsewhere, very powerful as a means of making known the Gospel.

"There are three heathen villages in the southern part of this congregation with about 150 houses. They have much fear of demons. One man spends at least Rs. 50 a year in sacrificing to them. A daughter of this man became very ill. He made many vows with no good result until God moved her husband's heart to take her to the Mission Hospital at Neyoor. By the kind treatment of Dr. Fells and Miss MacDonnell the woman recovered. In the hospital they had sound teachings given them of Christ and His love and mercy which touched their hearts, and the sick woman, her husband and mother-in-law have received baptism. One of his three brothers and his children are also regularly attending Sunday services. The other two brothers have promised to come. I go to their house every morning and have prayers with them, and all his brothers

In erecting ministrations.

and their wives and children sit for prayers. Even the little children have learnt the Lord's Prayer, and seem delighted to come to the church to hear the story of Jesus.

"This is an interesting illustration of the usefulness of the Medical Mission. For years these people have been preached to, prayed for, and every effort made to get them to leave off their idolatry. But their hearts were hard. The Lord, however, through sickness, softened their hearts, made them willing to receive His truth, and they are rejoicing to-day in a new world.

"Several patients have been baptized. One of these was a religious mendicant, who came in a condition of great emaciation and exhaustion—the result of prolonged exposure to malarial influences. He remained in the hospital for two months, during which time he gradually regained health and strength. A change was also taking place in his heart at the same time. When he became an in-patient, his boasted sanctity consisted in a ring of beads, an ochred cloth, and a densely matted mass of hair and filth. His trust in these faded as he heard of Jesus of Nazareth till at last, throwing aside his old faith and its emblems, he stood up in the presence of his fellow patients and declared that from that time he would walk in the light of the Sun of Righteousness. He was baptized with his wife, and left the hospital to become a colporteur, in which capacity he still serves his Master and the Medical Mission.

"Another case of great interest is one of which Miss Mac-Donnell gives the following notes:—

"On December 12th, 1892, just before Dr. Fry's departure for Scotland, and only eleven days after my arrival in India, a heathen woman was brought to hospital in an apparently hopeless condition. She was suffering from protracted labour of three days' duration, and only came to us when demon sacrifices and astrologers had failed. Dr. Fry's skill was, by God's blessing, most successful, so that the lives of both mother and child were spared. After a stay in the hospital of three weeks, the woman went away quite well. But the point of special interest attached to this patient is the fact that, a year previously, a relative of hers had been won to Christianity during his stay in hospital. He had been baptized, and had since done his utmost to bring these friends into the fold of Christ, thus sowing seeds of which we were to reap the harvest, for before the woman left the hospital, she and her husband professed their faith in Christ, and promised to put themselves under Christian instruction. At the end of the year we find that they have led consistent lives, and, consequently, husband and wife, with their children, are amongst those to be baptized on the first Sunday in 1894.'

"There are many, many disappointments—men and women who refuse to listen to the word, though the benefit they receive from treatment may be great, the soil is too hardened for the seed to gain entrance; others listen merely out of courtesy, the seed enters, but the soil is too shallow and rocky; others become interested, but as soon as they leave the hospital, other influences and cares are too strong, like the thorns, they spring up and choke the word. Nevertheless, instances are not few, of hearts like the good soil, in which the seed fertilises and brings forth an abundant harvest to the glory of God."

Many disappointments.

The leper hospital has been in constant occupation.

Leper hospital.

"We started the year with 27 patients, and close it with 34—19 men, 11 women, and 4 children, whilst the total number of individuals who have been under treatment in the home during the year is 61, 3 of whom have died.

"The medical side of our work amongst the lepers is very cheerless. Careful attention to the local manifestations and a good diet will do much to improve the wounds and alleviate the suffering, but up to the present there is no form of treatment which experience at Neyoor has shown to be capable of permanently arresting the progress of the disease.

"On the other hand, the spiritual aspect of the work is most cheering. It is a sight not easily forgotten to see the inmates of the asylum gathered together on the verandahs of the wards in the cool of the evening, as those who have Bibles read out of the Word of God to their less accomplished fellows.

"On the evening of the last Sunday in the year a deeply interesting service took place at the asylum, when five inmates, four men and one woman, took upon themselves the name of Christ. Some months previously they had expressed their desire to become Christians, and during the intervening time had been under special instruction. On December 31st my colleague, Rev. I. H. Hacker, accompanied by our latest reinforcements for Travancore who were staying with us at the time, and by all the Neyoor friends, visited the leper home to conduct the baptismal service. Just as the sun set upon that last day of the year, these five sufferers, maimed by an incurable disease stood up in the presence of their fellows to declare their faith in Him who has triumphed over suffering and death, and took upon themselves the name of Him who by His death has made possible for them that new and more abundant life."

A deeply interesting service.



## PAREYCHALEY.

THIS district lies to the west of Neyoor, and is very extensive, having an area of about 300 square miles, with an estimated population of 125,000. There are no large towns, but many villages, many different castes, and all varieties of rural life. Both Tamil and Malayalam languages are used. Mission commenced 1845.

*Missionary* : REV. J. KNOWLES.

*Native Assistant Missionary* : REV. JOSEPH KAMALAM.

*Native Pastors* :

REV. S. D. SYLUM.  
REV. S. MATTHIAS.

REV. A. SAMUEL.  
REV. N. JOSEPH.

### Statistics.

English Missionaries :—		Church Members .....	1,606
Male .....	1	Other Native Adherents .....	16,656
Female .....	*	Schools .....	100
Native Agents :—		Scholars—Boys and Girls .....	4,021
Ordained .....	5	School Fees .....	*
Preachers .....	63	Local Contributions .....	£445 11 8

\* No return under this head.

A break in  
work.

Ill health compelled Mrs. Knowles to return to England at the beginning of the year, and Mr. Knowles was obliged to accompany her for a short time. During his absence Mr. Allan of Nagercoil kindly undertook the oversight of the district, and Mr. and Mrs. Allan resided at Pareychaley.

Marked  
progress.

Notwithstanding this break in the year's work, the progress of the Mission has been very marked. There has been a large numerical increase in membership, and in the number of adherents, but, better still, there have been evidences of a real work of grace, and changed hearts, and changed lives, have proved that the Gospel of Christ is the power of God unto salvation unto every one that believeth.

Division  
into circles.

For the better administration of the work of a very widespread district, it has been divided, for Church purposes, into thirteen circles. Men of proved character and ability are entrusted with the charge of thirteen of the larger and more important congregations, each of which is made a centre, and has associated with it several of the weaker congregations in its own neighbourhood. The evangelist in charge of the central church meets with the catechists belonging to his circle once a fortnight for prayer and study, and for consultation about the common work. The evangelists meet the missionary monthly for the same purpose. Thus the whole Mission is knit together, and a common spirit of sympathy and of energy is infused through the whole. Four of these central churches, which have had much work bestowed on them in past years, were advanced to be separate pastorates, and on December 12th, Messrs. S. David Sylum, S.

Matthias, A. Samuel, and N. Joseph were set apart to the ministry.

Irenepuram, the first of these pastorates, has four sub-stations <sup>Native</sup> and eleven congregations connected with it; there are 925 <sup>pastorates.</sup> adherents, of whom 444 have been baptized, and 100 are members of the church.

Kristucoil was formed by the combination of five congregations. It has the largest church building in the district, which is centrally situated, so that the people of the five villages can easily worship together, and there is one out-station. The Christian community numbers 1,286, of whom 712 are baptized persons, and of these 153 are members of the church.

Martandam is one of the most important centres in the district, having a postal telegraph office, registration office, &c. It has been decided by the Directors that it shall ultimately be made the head station. At present it has a reading-room, Mission dispensary and middle-school, and there are eleven village schools connected with the pastorate. There are here 1,025 adherents, of whom 532 are baptized, and 133 have been admitted to church fellowship.

Pareychaley, as the present central station of the district and the church, is formed of seven congregations. These contain 1,532 professing Christians or adherents, of whom 722 are baptized, and 152 are church members. The pastor is assisted in his work by four catechists, eleven schoolmasters, and one schoolmistress.

It is hoped that in five years each of these pastorates will have become entirely self-supporting.

Another arrangement made during the year for the promotion of peace, and the maintenance of a Christian spirit in the district, has been the establishment of a district council of eight, <sup>A district council.</sup> who are elected by the agents themselves by ballot, and whose duty will be to assist the missionary in dealing with the numberless questions, great and small, which arise in a large community of ignorant people, and which need not only tact but intimate knowledge of native life and native habits of thought for their peaceful and satisfactory settlement.

Poor as the people are, they are learning to contribute to the maintenance of their pastors, and to the support of Christian <sup>Self-support.</sup> work. They have given during the past year Rs. 3,250 towards the funds of the Mission, in addition to contributions of money, labour, and materials towards the erection of new chapels and the repair of chapels, houses, and schools. Many of them are in such a position of dependence as the serfs of Sudra masters who are thoroughly opposed to Christianity, that it is often at great cost that they make a Christian profession; that they also, out of their very limited means, contribute as they do towards

the maintenance of Christian ordinances is a striking evidence of their sincerity.

Rev. J.  
Kamalam.

The Rev. Joseph Kamalam serves as general assistant in the oversight of the district. Mr. Knowles says of him:—

“During the year Mr. Kamalam has helped very energetically in visiting the congregations, arranging and conducting the various special meetings, administering the Lord’s Supper at the various central congregations, taking the baptismal services, and rendering aid in many ways in carrying on the work. Amongst some, especially of the new converts, there is properly speaking no marriage, and Mr. Kamalam has arranged for many proper legal marriages, and conducted according to Christian rites. The survey work of Travancore is being carried on, and to this also he has given much time.”

Thralldom of  
fear.

The reports of the Mission agents are an instructive study, and reveal in a way quite impossible, except by detailed statement and illustration, the peculiar conditions of the work in which they are engaged. The thralldom of fear of evil spirits in which the people live and which clings to them long after they become Christians; the amount which they expend in offerings to these evil spirits; the bitter hostility often shown by devil-dancers when any of those connected with them become Christians; the low moral tone resulting from the associations of this degraded heathenism, and consequent weakness of Christian life; and yet withal the way in which the grace of God manifests itself in the fiery trial of persecution in the hour of affliction and in prospect of death—these and such as these are the staple of the reports, and they bring out very strikingly the genuineness of the change that is going on.

Education  
increasingly  
desired.

Education is here, as elsewhere in Travancore, increasingly desired, and is a powerful agency in elevating the people of the low castes from their degradation. On this subject Mr. Knowles reports as follows:—

“*The Village Schools*, especially those attended by the children of the poorest classes, have continued to do good work. As greater desire for education has been manifested, and even some of the hill people who have hitherto resolutely refused to have anything to do with schools are now asking for them. The native Christians especially are beginning to realise the benefits of education, and to seek for the better and higher education of their children.

“In reference to the schools attended by the children of what we will call the poorest classes, it seems to me that they have a special claim upon us in the matter of education. For centuries they have been debarred from a fair share of culture, and yet they have toiled and laboured for the benefit of others who, without their aid, would not have that leisure time which

enables them to attain to knowledge and culture. These are the people who have reclaimed the waste lands though they do not own them, and surely they have a right to be considered. The Government have, I am glad to say, recognised this by liberal grants in aid, but much more remains to be done. For one thing, special training must be given to such of them as are likely to be useful hereafter as schoolmasters. Men of other classes, though they may for a salary be willing to teach these poor children, will not have that fellow-feeling and sympathy with them, and that kindness which men of their own class may be expected to feel and show. Something also should be done for them in the matter of industrial training. We have thirty-five schools attended by 1,150 scholars exclusively from these poor people, and twelve others where they form the majority of the scholars.

"As the boarding-school girls have during the year been kindly cared by Mrs. Allan at Nagercoil, a girls' school was arranged for at Pareychaley; so that there are now eight schools intended for girls only. I wish we were able to do more for these schools and I wish they were better attended. All the village schools are open to girls as well as to boys; but the education of the girls seems to get on best where special provision is made for teaching them in separate schools."

The Bible-women have worked earnestly, and in order to increase their usefulness among the multitudes of very ignorant low caste people it is proposed to give them some training as nurses. For this purpose two of them are already under Miss MacDonnell's instruction at the Neyoor Hospital. The customs of the heathen, especially Pulayers and Pariahs, at the time of childbirth, are so shockingly unfeeling and cruel, that the ministry of trained Christian women among them cannot fail to be an indescribable blessing.

Bible-  
women to  
have medi-  
cal training.

## TREVANDRUM.

**TREVANDRUM**, a town of 60,000 inhabitants, is the seat of the Native Government and Brahminical power. Within the fort is the palace of the Maharajah, and the houses of many native officials; while outside the fort walls, among luxuriant vegetation, are the bungalows of the British resident and the British officers. The district has an area of about 632 square miles, and a population of 260,000. Mission commenced in 1838.

### *Missionaries :*

MR. H. T. WILLS, M.A., B.Sc., F.G.S.		REV. W. D. OSBORNE (Vakkam). MR. H. HEWITT (Vakkam).
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*Native Assistant Missionary :* REV. ANBUDIAN DEVALAM.

### *Native Pastors :*

REV. V. MOSES. REV. W. G. RASALAM.		REV. S. SUMANAM.
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### *Statistics.*

English Missionaries :—		Church Members .....	1,504
Male .....	3	Other Native Adherents .....	10,635
Female .....	*	Schools .....	66
Native Agents :—		Scholars—Boys and Girls .....	2,458
Ordained .....	4	School Fees .....	*
Preachers .....	38	Local Contributions .....	£292 5 9

\* No return under this head.

Called from  
earthly  
service.

The past year will be marked in the history of the Trevandrum Mission as that in which the brave, wise, and devoted missionary who had done so much for its consolidation and extension was called away from the earthly service. Mr. Mateer longed to go back to work, and at one period in the year seriously discussed the possibility of returning, if only for a short time, that his experience might be available to help his young colleague to take up more easily the threads of the work. His medical adviser was very decided in negating this proposal, and the event proved he was right. To the very end Mr. Mateer was thinking of, and praying for, his beloved flock, and in his death Trevandrum and Travancore have lost an invaluable and devoted friend.

Mr.  
Hacker's  
report.

The Rev. I. H. Hacker has again added to the burden of his own work the general supervision of the Trevandrum Mission, Mr. Wills being quite a stranger to the people and the language. Mr. Hacker has, however, been relieved of the responsibility of the work in the city of Trevandrum, Mr. Wills having found it possible to preside over, and also to take a large part in this because the English language is so largely used. The services of Mr. Devalam, the assistant missionary, have been of very great value, and Mr. Hacker writes in warm terms of appreciation of the fidelity of the other native workers. The following extracts from the report of Mr. Hacker convey a very clear idea of the work which can be, and has been, done under somewhat trying conditions:—

"The work of the district has been carried on regularly with many signs of growth and development. Our native workers have on the whole given much satisfaction. It has however been trying for them in times of special difficulty to have their missionary far away from them, and I feel sure that in many cases it has only been a sense of duty to God and love for the work which has kept them together so steadily. I have met them as opportunity offered at their monthly meetings. Mr. Wills has been of much service to them in many ways.

"*Native Pastorates.*—There are two self-supporting pastorates in this district which consist of one central church and seven out-stations. Reports from these pastorates are full of encouragement.

"The remaining churches of the district have been superintended by the Rev. A. Devalam, who has had a hard and trying time with so many responsibilities resting upon him. The strain was so great at one part of the year that I feared he would completely break down, and as I believe he cannot stand the strain any longer I have appointed Mr. R. P. Thomas, evangelist, a man much honoured and loved, to assist and co-operate with him during the coming year. Mr. Devalam feels as we all do the great needs of more pecuniary help for the development and establishing of this district. The people have been gathered from the poorest classes of the State, small sheds were erected as their places of worship, which in the nature of the structure could only last for a few years, and the result is that many of these places are now falling down and need rebuilding altogether. In other instances chapels are getting too small for the accommodation of the people and need enlarging. But all this requires money, and the people who in the best of times are hardly able to keep body and soul together. Such is their poverty while trying to do their best very urgently need assistance. I feel certain were the great needs of this district known by our friends at home much more willing help would be forthcoming.

"I would commend these needs to our friends and can testify to their urgency. £50 would set this district up and enable the people who are struggling with great difficulties to help themselves.

"*Educational and Work amongst the Young.*—This Mission does not forget the needs of the little ones. Various efforts are put forth to reach and bless them, and in the fifty schools scattered throughout the district some 2,300 children are brought under civilizing and Christian influences. We are only hindered in the extension of this work from want of funds; but notwithstanding our deficiencies I believe that a great benefit is being conferred upon the children in this direction.

"In order to meet the increased demand for English education there have been four Anglo-vernacular schools established, one at Trevandrum, another at Vakkam, another at Nellikakurri, and another at Neduvengadu. In these schools fees are charged which pay a fair proportion of the teachers' salaries. They are also very useful in enabling us to reach the children of high-caste people who will come to these schools to learn English, while they would not come if it were simply for learning the vernacular.

"*Six Bible-women* have been engaged in visiting the houses of non-Christian people, teaching the women to read, and as some of them have some knowledge of midwifery attending them in times of illness and in various ways trying to bring to bear upon lives in heathen homes the tenderness and helpfulness of Christian sympathy and love.

"*The Neduvengadu Girls' School* is established in the heart of a heathen town about ten miles north of Trevandrum which is occupied chiefly by Brahmins and caste people. At first there was much opposition to us, but after a time this died away and the people are now friendly, and willingly send their children to be educated.

"*The Girls' Boarding-school, Trevandrum*, is in the Mission compound at the head station under the care of Elizabeth, the wife of Mr. K. P. Thomas, evangelist, and without her help the school could not have been carried on. She has tried to be a mother to the children, but towards the end of the year her health failed leaving us in considerable difficulty. There have been fifteen girls boarders, and about twenty day scholars. We very much need more support for work of this kind. The girls' boarding-school at the head station of every district is one of the best means for influencing the lives of the future Christian women of the district. To take a girl away from the ages of twelve to seventeen from her heathen surroundings (for even in Christian homes heathenism is all around them) and place her in a home where she will be surrounded by Christian influences under the direct care of a missionary's wife is a blessing of untold value. Its effects upon women who have been so trained is most remarked. The women who are now our teachers and Bible-women were once boarding-school girls."

Work in  
Trevan-  
dum.

Mr. Wills and the Rev. V. Moses have been at work in Trevandrum with great regularity. The reading-room has been open as usual, and services have been held there on Sunday and Wednesday evenings. These have not been so well attended as formerly, probably because the novelty has worn off. Mr. Wills has held a Bible-class on Sunday mornings, and another just before the service on Sunday evenings, and has preached twice a month at the chapel. There has been no opposition to



the open-air services this year, and they have been regularly carried on; but more help is greatly needed, and voluntary workers are neither numerous nor very steadfast. Mr. Moses has now regular services in four or five villages on the outskirts of the town, and the number of these centres of work might be greatly increased if only there were more workers. It is hoped, however, that before long there will be an improvement in this respect.

At the close of the year Miss Wills joined her brother, and will find a large sphere for the exercise of her gifts. Mr. and Mrs. Osborne and Mr. Hewitt, who have been appointed to open the new station at Vakkam, also reached Trevandrum early in January last, and will remain there for some months to come. The Directors have appointed Mr. Bach to join the Trevandrum Mission, and he will proceed to his destination in the coming autumn.

Additions to  
the staff.

## QUILON.

QUILON and its district lie to the north of Trevandrum. The town contains about 15,000 inhabitants, and is made remarkable by the fact that Travancore years are reckoned from the date of the foundation of Quilon—said to have taken place A.D. 825. A large number of Syrian Christians live in Quilon and its neighbourhood. The district has an area of some 900 square miles, with a population of about 400,000 people. Mission commenced 1821.

*Missionary:* REV. J. W. GILLIES.

*Native Assistant Missionary:* REV. C. SAMUEL.

### Statistics.

English Missionaries:—		Church Members .....	420
Male .....	1	Other Native Adherents .....	2,856
Female .....	*	Schools .....	41
Native Agents:—		Scholars—Boys and Girls .....	975
Ordained .....	1	School Fees .....	*
Preachers .....	19	Local Contributions .....	£77 15 8

\* No return under this head.

Mr. Gillies has now completed his first year of work in India, and though necessarily still at a great disadvantage through ignorance of the language, he has visited most of the churches in his district. The bitter cry of the oppressed low-caste people still continues, and the reports of the native evangelists contain numerous illustrations of the hardships the people have to endure at the hands of the Sudras.

Bitter cry  
of the  
oppressed.

“Hinduism,” says Mr. Gillies, “has taken up a very determined position towards Christianity in this district. Here prevail all the old oppressive customs which occasioned such trouble to the missionaries in the other districts forty years ago. The Mission is now so strong in the other districts that it is able to cope with the opposition successfully; but we have not yet reached that happy state. There may be a variety of reasons for this condition of affairs. No doubt the absence of a resident

missionary has had much to do with it; but I imagine there are also other reasons. In the other districts the people are not so dependent upon the Sudras and other high-caste people. They have land of their own and trees from which they get jaggery, which makes good sugar.

"In Quilon district the Christians are serfs. They live in the compound of their masters and dare not disobey them. They are paid *not in money, but in kind*. They get daily the necessary food for the day. Money, the vast majority of them have not. Sometimes the masters will not allow them to work on Saturdays, in the hope that starvation will compel them to work on the Sabbaths. In some instances when they became Christians the masters drove them out of their huts and out of their compounds, and when it is known that they are Christians the other landowners will not employ them. They are boycotted most effectually.

"Under such circumstances these new converts cannot assist the Mission financially; but the Mission has to assist them.

"For the sake of the Name."

"I regard it as a matter for joy that these poor oppressed people at Kullakada are prepared to suffer increased oppression for the testimony of Jesus. Some of them during the year have been houseless, landless and foodless 'for the sake of the Name' living and sleeping on the road-sides; having to rush off when a high-caste person appeared on the road, or be beaten.

"I have seen these poor creatures standing up to the loins in water about forty yards off the road till a Sudra passed. It was most touching to witness the kindness of the other Christians about four miles from Kullakada, they brought their persecuted brothers and sisters part of their daily food, and under cover of the darkness received the women into their huts. We secured a little plot of land and built huts for them.

"The churches are scattered over a very large area. From Quilon to Ayranelloor is thirty-six miles; and I hope before this report is printed to establish a new station at Kalluthority, which is forty-nine miles from Quilon—this will extend our district thirteen miles on."

It is remarkable that, notwithstanding the persecution they have to endure, and the knowledge that the profession of Christianity may involve suffering the loss of all things, so many, especially of the Kuravers, have been prepared to renounce heathenism and to become Christians. One hundred and seventy-six have, during the year, given up heathenism; forty-eight of these have been baptized, and forty-eight have joined the church.

Village schools.

There are thirty-four village schools in the district with 638 boys and 316 girls on the rolls at the end of the year. Earnest requests have been made for the establishment of additional schools. The lack of funds, and also the impossibility of

obtaining properly trained teachers, have prevented much response to these requests. The boys' boarding-school has been re-opened during the year, specially with the view of training suitable teachers.

"There is no girls' boarding-school. The people have repeatedly asked me to open one, but I have not the necessary funds. Some of our people, anxious to give their children the best education possible, have sent their daughters to the convent school. Others are waiting in the hope that some Christian ladies at home will take an interest in the young women of this district, and send me the necessary funds to open a girls' boarding-school. It is a matter of deep regret to me to be unable to comply with the request of these women who do not want to place their daughters under Romish influences, but are, at the same time, anxious that their daughters should receive a good sound Christian training, to fit them to become Christian wives. The time was when the missionaries had to pay a small sum to get mothers to send their daughters to school; now Christian mothers are anxious to have their daughters trained in the Mission boarding-school, but owing to want of funds we are unable to proceed."

A girls' boarding-school needed.

The native agents and Bible-women in the different out-stations have carried on their work with apparent regularity, and with some measure of success, but they are very few in number and have large areas to evangelise. During the early months of the year an epidemic of cholera, followed by one of smallpox, swept through the district, causing very great privation.

Native agents.

## IV.—TRAVANCORE.

STATIONS.	Missionaries.
<i>Nagercoil</i> .. (p. 173)	.. { JAMES DUTHIE ( <i>m</i> ), 1856. A. L. ALLAN ( <i>m</i> ), 1883. J. E. DENNISON, 1892. Miss KATE DERRY, 1892. <i>Native Pastors</i> —J. JOSHUA, Nagercoil. V. SOLOMON, 1879, Agasteespuram. J. NATHANIEL, 1879, Santhapuram. J. MOSES, Tamarcignlam. S. PARABARATADIMEL, Zionpuram. <i>Assistant Missionary</i> —C. SATTHIANATHAN, 1879.
<i>Tittuvilei</i> ..	.. <i>Assistant Missionary</i> —M. NALLATHAMBY.
<i>Neyoor</i> .. (p. 178)	.. { I. H. HACKER ( <i>m</i> ), 1877. ARTHUR FELIS, M.B., C.M. ( <i>m</i> ), 1892. J. D. CHATTERTON, 1893. Mrs. BAYLIS THOMSON, 1884. Miss MACDONNELL, 1892. <i>Native Pastors</i> —S. ZECHARIAH, Neyoor. A. ARUMEINAYAGAM, 1867, Attoor. P. YACOB, 1879, Devikodu. B. MANASSEH, 1879, Kadamaleikunnnoo. V. YOVAN, 1891.
<i>Pareychaley</i> (p. 184)	.. { JOSHUA KNOWLES ( <i>m</i> ), 1880. <i>Native Pastors</i> —S. DAVID SYLUM, 1893, Pareychaley. S. MATTHIAS, 1893, Martandam. A. SAMUEL, 1893, Kristucovil. N. JOSEPH, 1893, Irenepuram. <i>Assistant Missionary</i> —JOSEPH KAMALAM, 1867.
<i>Trevandrum</i> (p. 188)	.. { H. T. WILLS, M.A., B.Sc., F.G.S., 1892. W. D. OSBORNE ( <i>m</i> ), 1893 (Vakkam). H. HEWETT, 1893 (Vakkam). <i>Native Pastors</i> —ANBUDIAN DEVALAM, 1872. V. MOSES, Trevandrum. W. G. RASALAM, 1885, Nellikaikuli. S. SUMANAM, 1892, Neyattankara.
<i>Quilon</i> .. (p. 191)	.. { J. W. GILLIES, 1892. <i>Native Pastor</i> —C. SAMUEL, 1879.

TOTAL.—Eleven English Missionaries ; Three Female Missionaries ;  
Twenty-two Ordained Native Pastors.

## TRAVANCORE.

STATIONS AND OUT-STATIONS.	When Begun.	English Missionaries.	Female Missionaries.	Nat. Ordained Ministers.	Native Preachers.	Church Members.	Native Adherents.	Sunday Schools.		SCHOOLS.						Local Contri- butions.
								No.	Scholars.	Boys.			Girls.			
										Schools.	Scholars.	Fees.	Schools.	Scholars.	Fees.	
NAGERCOIL .. .. .	1809	3	1	6	61	16 5	10687	No Returns.	No Returns.	91	3176	..	14	1445	..	£ s. d. 572 14 11
Seventy-five Out-stations	..															
TITTUVILEI .. .. .	1866	..	..	1	20	265	1733			24	615	..	1	397	..	154 7 2
Fifteen Out-stations	..	..	..	..	..	..	..			64	3362	..	11	1103	..	400 4 2
NEYOOR .. .. .	1828	2	2	5	83	1310	10580			91	3181	..	9	840	..	445 11 8
Sixty Out-stations	..	..	..	..	..	..	..			63	2007	..	3	451	..	292 5 9
PAREYCHALEY .. .. .	1845	1	..	5	63	1606	16656			41	659	..	..	316	..	77 15 8
Eighty-one Out-stations..	..	..	..	..	..	..	..									
TREVANDRUM .. .. .	1838	1	..	4	38	1504	10635									
Fifty-six Out-stations	..	2	..	..	..	..	..									
Vakkam .. .. .	1893	1	..	1	19	420	2856									
QUILON .. .. .	1821	..	..	..	..	..	..									
Twenty-four Out-stations	..	..	..	..	..	..	..									
TOTALS .. .. .	..	11	3	22	284	6730	53147	..	..	374	13000	..	38	4552	..	1942 19 4